

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Test of World Peace

OVERSHADOWING the entrance by Italian armed forces into the frontier village of Adowa, in Ethiopia, was the fateful action of the Council of the League of Nations in deciding unanimously that Italy had "resorted to war in disregard of its own covenants under Article XII of the covenant of the League of Nations," and had further dishonored its signature of the Kellogg-Briand pact outlawing war as an instrument of national policy. This solemn declaration was not made by some abstract entity, called "The League," existing apart from the governments represented, but by those governments themselves, and when it is followed, as seems inevitable at this writing, by all the nations represented in the Assembly, it will be the considered verdict of all governments, except those of the United States, Germany, and Japan, and some smaller countries.

The gravity of this historic step is somewhat terrible in its implications. For sixteen years, the whole precarious structure of the world peace has been built on the League. France, in particular, has forced consideration of international disputes likely to lead to war into Geneva; on the League it has depended for the fulfilment of its settled policy of security—security against a revengeful Germany, of course, openly bent on recovering some day its losses in the World War. Sooner or later the test of that European policy had to come. It has come, probably to the surprise of everyone concerned, over what in former years would have been considered a routine expedition into Africa of a major nation desirous of regulating frontier incidents and finding outlets for commerce.

Ethiopia, therefore, has been pushed into second place by the force of events. It is no longer a question of

whether Ethiopia, even as a member of the League, has full rights to independence and inviolability of territory. It is a question of whether the machinery that was set up after the World War to avert a recurrence of that catastrophe has any value when set in motion against a European nation. When Japan violated China in Manchuria, the same kind of technical offense occurred, but the League contented itself with a purely abstract position in that case. After all, the European concert was not in danger. But when a European nation undertook a similar enterprise, even in another continent, the problem came home with a vengeance, and could not be overlooked without admitting openly that everything that had gone before was on the scrap heap, and that an entirely new system, probably much like that existing before 1914, must be built up.

Thus the test comes up almost, if not quite, on its merits. Great Britain, of course, has great interests involved and is not disinterested in its opposition to Italy. But the point is that now that she must defend those interests through the League, she has to make great concessions in principle to other countries. If she really meant to demand collective action against Italy she had to concede to France that she was fully ready to do the same for her against Germany. It is because Great Britain chose to acknowledge that principle that the crisis is now upon us. And it is probably just as well that it comes now rather than later when the area of conflict might be on European soil. Mussolini, no doubt, had nothing further from his mind than making his Ethiopian expedition a test of the whole world's security, for he apparently believed, or had been deceived into believing, that nobody would force the issue, or at least that France would veto any attempt of Great Britain's to do so. But

France saw her chance to try out the system before the big test comes, encouraged Great Britain to go ahead, and the fat was in the fire.

Now that it is, what is likely to be the outcome? Nobody can tell, of course, but it is worth guessing, for the old and essentially Catholic idea of collective as against independent uncontrolled action is involved. The first lesson, of course, is that as a threat, to head off any idea of war, the present system of sanctions has failed; sanctions have had to be declared and that in itself is a failure. The end was not achieved. Secondly, what kind of sanctions must be applied? And how? No agreement on effective action is in sight, and no machinery was ever set up to apply it. That is what makes the spectacle at Geneva of such anguishing interest.

A Mexican Petition

TWO very important documents have recently issued from the Committee of Bishops in Mexico City. The first was the long-expected Pastoral Letter on Social Reform, which the N. C. W. C. is publishing in pamphlet form. This document completely answers the accusation, made at Williamstown in the summer, for instance, that the Church has always been and is opposed to defense of the poor against their exploiters. It will merit a separate article later.

The second document is of more immediate import. With crushing argumentation it demolishes any further claim that the Mexican Government may hereafter make abroad that it is not its purpose to wipe out religion in Mexico. It is in the form of a petition to the President to revoke the new amendments to Article 3 of the Constitution and the new law of August 31 on the nationalization of property. This last law is particularly monstrous. It simply confiscates any house or building where religious "propaganda" may have been carried on, on the denunciation of any private citizen and the mandate of a judge, or any house which ever contained a private chapel, as many of the houses in Mexico do. Besides meaning the actual impoverishment of every Catholic family, it means the paralysis of all Catholic activity outside those relatively few churches which are still open by permission of the Government. Not even Russia has gone so far. The only bright side of the picture is that it will relieve us of that troupe of self-constituted or paid apologists for Mexico who have gone around the country claiming that there is no religious persecution in Mexico.

Now if this is not a fit subject for denunciation by every civilized government in the world, then no justice is left. When Congress reassembles in January there will be plenty of matter for the consideration of that valiant group of Congressmen who forced the Mexican situation upon the attention of the President and the country. If they had reason before for protesting, they have double that now, and no doubt a well-prepared program will be ready for them when January comes around.

As for Catholics, we have only to imagine what the Jews would do if Germany had invented any such diabolical

decrees against them, and what our Government would do also. As we have said so often before, our Government has no sort of responsibility for what happens in Germany, nor for the Nazi regime coming into power. We have full responsibility for the present regime in Mexico; we put it there, and we kept it there. The crimes committed against religion in Mexico are a blot on our own flag. We have a full right to ask when public and explicit disavowal of those crimes is to be made by us, even if it is only in the form of a note that we view them "with grave concern."

"Cold and Costly"

WE are proud to associate ourselves with the distinguished fellow-citizen of every American, the Hon. Alfred E. Smith, in his two recent addresses, the first at the National Eucharistic Congress, and the second over the radio to the National Catholic Charities in convention at Peoria. As a public speaker, Mr. Smith is among the best Catholic missionaries in the country. There is much good sense in the suggestion, made by an enthusiastic auditor, that Mr. Smith join one of the domestic mission bands next Lent, and with due authorization from the Ordinary, ascend the pulpit or the platform at stated times, to invite his fellow-Catholics to "take a look at the record" which they have compiled since the last mission, and to mend their ways. For Mr. Smith, unlike some Catholics in public life, has always kept untouched by the world in which he has played so distinguished a part, a Catholic head and a Catholic heart.

No less useful a missionary is Mr. Smith in the domain of State and municipal government. He differs from many writers of learned tomes in knowing his subject at first hand and thoroughly; he differs from them no less remarkably in his gift of pointed statement. When he finishes an address, whether you agree, or venture to question, you are never in doubt as to what he meant to say, for he has said it. In these troubled times, a man so gifted is a national asset. While we have differed from Mr. Smith in some of his criticisms of the New Deal, it is pure gain to listen to them. Frankly, we wish that the President himself had taken them into account in the early months of 1934. Under the acid of Mr. Smith's mordant remarks, many of the features of the New Deal would assuredly have disappeared, but it is our conviction that many of the laudable purposes of the New Deal would now be actualities, instead of poignant regrets.

In his Peoria address, Mr. Smith went straight to the heart of his subject when he said that organized charity, State or Federal, was, commonly, both cold and costly. The case was never diagnosed more accurately. Charity, meaning here by the phrase relief of the needy, must be organized, even in the Church, but in the Church organization is rarely suffered to take precedence of charity. Almost in spite of himself the State official tends to become a beadle and to end as a Bumble. Bumble kept no records, as far as we know, but he made investigations,

and they led him away from the suffering straight to Mrs. Corney, the matron, and her silver tea spoons. And it is a matter of record, as Mr. Smith might say, that public charity is costly. The depleted treasuries of our cities and States, with the bottom of the Federal money barrel now in sight, show that fact beyond all cavil.

The moral of all this is that we must not permit our private charitable associations to languish, under the delusion that the State will do all. The State can't do all, as Mr. Smith said at Peoria, and should not be permitted to do all, even if it could. For charity is a duty which every Christian must practise if he is to live as a Christian.

The Company Union

THE preliminary report of a study of the company union is found in the October issue of the *Monthly Labor Review* published by the Federal Department of Labor. The complete report will be published at a later time, and will contain data of importance to all students of the labor problems in the United States. But what is given in the *Review* suffices to bear out the contention of this *Review*, registered many years ago, and frequently repeated, that considered as an aid to the worker, the company union is, as a rule, a demonstrated fraud, a lying sham, an instrument of tyranny, and one of the greatest causes of unrest not only among workers, but in the community at large.

The investigators sought primarily to discover to what extent the company union was an agency whose members were free to conduct it as they thought best for the welfare of the workers. Five tests or standards were set. These are: (1) Do members of the union pay dues? (This question, of course, really means: is the union bought and paid for by the employers?) (2) Has the union regular membership meetings? (3) Does it make written agreements with employers? (4) Does it maintain contacts with other organizations for workers? (5) Does it retain the right to demand arbitration of differences, under which the management relinquishes absolute veto power? These standards cover the ground fairly, although it might be objected that there is no explicit mention of the right to strike. This right is sufficiently implied, however, under the fifth standard.

The investigators discovered that in plants which had 530,388 employees with 593 company unions, only ten unions qualified as "free" under the tests. But these ten unions, free in the sense that they had actually been chosen by the workers, and were able to present the workers' right and to defend it, had only 6,515 members, or 1.2 per cent of the total number of company-union members. The others, comprising 98.2 per cent of the total numbers of employees were, for all practical purposes, founded and maintained by the employers and controlled by them. Seventy-six of the company unions could not pass even one of the tests imposed by the investigators. The general picture presented by the report shows that the company union, far from functioning as

an agency to support the legitimate rights of the workers, is, rather, a device invented by employers to prevent the workers from knowing their rights, or, knowing them, from demanding justice and securing it by cooperative action.

Now labor's right to organize is a natural right. Experience has proved beyond all doubt that the attempt to suppress it not only leads to violence, but prevents employers and employes from working in harmony for the benefit of all. Capital is traditionally stupid, but nowhere more so than in refusing to see that if labor's rights are denied or even minimized, the door is flung wide open to the Socialist, the Communist, and other fomenters of disorder, so that in the end capital will have more to lose than the worker. Under the National Recovery Act the country, acting through Congress, tried to open capital's eyes, but the attempt failed. It is highly significant to note that under the NRA the company unions increased by sixty-four per cent. What can be tried next?

The last Congress gave us a brave attempt to defend labor's rights in the Wagner-Connery Labor Relations Act, and the Guffey Act. But as we pointed out at the time, the first measure, for a reason never comprehended, or even known, by us, provided for so many exceptions that its collective-bargaining clauses cover only a minority of the workers. If it is pressed to cover intra-State production, on the ground that these goods subsequently enter into inter-State commerce, it will almost certainly be held unconstitutional. In other words, as it stands, it covers too small an area, and if this area is extended, the whole measure falls. The Guffey Act is even more open to criticism on the ground of constitutionality.

Do these facts point to the need of an Amendment to the Constitution? That question we do not propose to answer. But they should at least open the eyes of all to the fact that labor's battles have not yet been won. They have yet to be fought.

Science with a Capital

SOMEONE has said that it is well to beware of persons who spell "science" with a capital letter. An exception may be made, we should suppose, when the word begins a sentence; otherwise the advice to beware may be considered. For some folk, it would seem, think that this capitalization is a valid argument against the existence of God, and the final proof that God's law is without force.

It is common to be told, for instance, that the infamous practice of sterilization is demanded by "Science." A gentleman whose name would indicate no great sympathy with Hitler and his methods of government, turned from his theme in a recent magazine article, to state that the sterilization laws enacted in Germany show that Hitler recognizes the demands of "Science," however unenlightened he may be in other respects. Similar statements have been repeated so frequently that many are under the impression that the Catholic Church in condemning sterilization rejects the proved findings of scientific research.

As Dr. Morris Fishbein, editor of the *Journal of the American Medical Association*, observed in an address some weeks ago to the Ohio State Medical Association, the truth is that sterilization "runs ahead of known scientific facts," instead of being supported by them. Persons of sound mind can become the progenitors of mentally deficient children, and sane children can be born of defective parents. "We need much more light," concluded Dr. Fishbein, "before we can generalize on this and other important medico-legal problems."

It may be true that Science justifies the sterilization laws which disgrace a score of our States. But science, properly understood, does not.

Note and Comment

Fifty Years A-Thinking

AFTER half a century of progressive meditation, the great French philosopher, Henri Bergson, agrees that he has found his path back to the general principles of realism, which is the essential teaching in the philosophy of St. Thomas, officially sponsored by the Catholic Church. This M. Bergson himself acknowledged, in reply to an article at the beginning of this year in the Roman review *Sophia* by Father Gorce, professor at the Catholic University of Toulouse. To a second article in which Father Gorce observed that Bergson is quite the opposite of a Kantian, and believes that the world exists independently of human thought, without any illusions on our part—that God is an Almighty Creator, objectively existing, and that every human creature is free and morally responsible—M. Bergson replied: "My approval of your study of my work is unreserved." As for the question between philosophic idealism and realism:

If I must choose between these two "isms," I have not an instant's hesitation. It is realism, and the most radical type of realism, to which I have attached the substance (*ensemble*) of my views. I have never been able to think of knowledge as a [mere subjective] construction. That is why even before [my present reflections] I had rejected Kantianism or rather refused to stop there, although at that time the "Critique of Pure Reason" inspired philosophers with an almost religious respect.

The concrete, historical exposition of Scholastic thought seems to have most profoundly affected Bergson's mind. Such a result should be an encouragement for Catholic scholars laboring on the history of philosophy.

World Catholic Press Exhibit

IN 1936 the Vatican will house under its roof one of the most interesting exhibits ever got together. It will be an attempt to portray the whole work of the Catholic press everywhere. There will be presented copies of each publication, of course, and that in itself will be an impressive sight. But besides that, charts, pictures, statistical tables, will show the growth of the vast organism, its history, present position and influence, and geographical extent. The United States, of course, will be fully rep-

resented and the Catholic Press Association has been designated as the official organ to gather and sponsor the exhibit. In a letter to Bishop Boyle, who is Episcopal Chairman of the Press Department of the N. C. W. C., His Excellency, Amleto Giovanni Cicognani, Apostolic Delegate, says: "I would emphasize to Catholic newspapers and Catholic publications in general the immediate importance of the work which the committee appointed at the last Catholic Press Convention is doing." He remarks: "Catholic journalists in the United States will benefit by a fuller knowledge of the methods and means used in other countries, and editors in other countries will likewise be helped by the procedure and methods of the Catholic press here." It is known that this project has engaged the deepest personal interest of the Holy Father, and the Delegate urges on the Hierarchy, priests, and laity their full support in the promotion and support of the American exhibit, which, it is hoped, will take its place beside foreign exhibits as one worthy of our press.

Shakespeare In Hollywood

TO the general public, and particularly to our Catholic colleges and high schools, the editors of this Review wish—most enthusiastically—to recommend Warner Brothers' production of "A Midsummer Night's Dream." For pretty apparent reasons we don't want to say that it is epochal, but if our readers will let us roar, not like a press agent, but as gently as any suckling dove, we would like to insist that this film marks a new point in the history of motion pictures. Why do we think so? Well, principally because it demonstrates that the screen has reached a technical stage wherein it is fully capable of rendering poetic drama. When Shakespeare's eye, rolling in a fine frenzy, glanced from earth to heaven and back again, he saw a compass of beauty which obviously the rest of us could never hope to see. And even when he describes his vision, giving his airy nothings a local habitation and a name, the majority of us—dull of eye, slow in imagination, unresponsive to the witchery of his words—still fail to grasp that vision in its scope and depth. But here is a new art form that supplies for our defects. It visualizes full span and beauty of the poet's dream. It makes all of us see all that Shakespeare saw. That is the real miracle of Max Reinhardt's first picture. The film, by reducing the bard's text to a bare minimum, fails to convey the peculiar magic that is always created by the reading of Shakespearean poetry. But emphatically, this is not a defect. The film is a visual rendition of the "Dream," just as Mendelssohn's music is a musical version. And while the picture only rarely attempts to capture the throbbing beauty of the spoken lines, it does create a magically beautiful spectacle that Shakespeare himself would have been enthusiastic about. We add two laudatory footnotes. The black and silver ballet is a gorgeous sequence that no stage performance could ever imitate even feebly. And the producer has wisely played the Pyramis and Thisbe comedy in the way that the Shakespeare intended—namely, in the broadest fashion.

Editorial Freedom

TO the question, mooted by the Chattanooga *Times*, whether a newspaper editor should hold political office, elective or appointive, William Allen White, publisher of the Emporia (Kans.) *Gazette*, replied: "I have always believed that when a man definitely decided to enter the newspaper business, he should take vows of political chastity." The consensus of the great majority of the other editors who replied to the *Times'* inquiry was equally in favor of Mr. White's "vow of political chastity." Arthur Hays Sulzberger, publisher of the New York *Times*, William Randolph Hearst, General Howe, editor of the Amarillo (Tex.) *Globe*, Grover C. Hall, editor of the Montgomery (Ala.) *Advertiser*, were some of the most outspoken. Said General Howe: "If there are office-holding newspaper men who do continue to serve the public boldly and honestly with regard to their political fetters I have never met them." The questionnaire was inspired by the charges made by Governor Talmadge of Georgia that twenty-three Georgia editors "have been given jobs by the Federal Government, and you can see it reflected in the news and editorial columns." The Chattanooga *Times* coyly observed that the Governor himself was the best fitted to answer the question, since he suffered in his own weekly, the *Statesman*, expression of no views contrary to his own. To which discussions AMERICA may add a voice, and note that if independence from political trammels is sought, or from other specters in the path of free comment on public affairs, it will be difficult to find any group less inhibited than the editors of Catholic journals. The freedom of the Catholic press is disconcerting to those who are used, even in the boldest of the secular press, to a certain degree of conformity with the age.

Word Expert's Words

THE Cunarder *Laconia* docked last week in the North River, and Sir William Craigie, tanned and rested after his summer vacation at home near Oxford, came down the gang plank and looked about for his luggage. Sir William is a charming gentleman, and so we hope that he is not really guilty of the dull remarks attributed to him in the interview published last week in the *Times*. It seems that he is a lexicographer and immensely interested in the history of words. "Whoopee," he exclaimed as he button-holed his interviewer. The word, however, was not a cry of delight but only the subject of a sentence. "Whoopee is not an American noun," continued Sir William; "it is an exclamation used in England during the eighteenth century." "Booze is an English verb," he continued rapidly. "Bootleg originated in the States. Beaver was long unknown in England. Blizzard is a pure Americanism; originally it meant a sharp retort; by continual use as a metaphor it came to mean a heavy snowstorm." Well, we don't believe it. The verbal expert quoted Davie Crockett to confirm this. But we don't believe it. We don't believe Sir William's next remark either. "When an American says 'reservation,'"

he explained, "he likely means a railroad reservation or an Indian reservation, while an Englishman thinks of the word as something different." We comment on this whole interview principally because we are astonished by its dullness. Ship-side interviews ordinarily make snappy reading. Moreover, H. L. Mencken in his famous book and also in his recent *New Yorker* articles has demonstrated how interestingly an imaginative fellow can deal with the history of words. But this Craigie interview is a dullish publicity handout. Sir William, we venture to say, had no hand in it. He ought to address a blizzard to the fellow who wrote it.

Parade Of Events

THE generous willingness of Americans to admit their errors was illustrated by the week's news. . . . An escaped criminal, hitch hiking, thumbed the sheriff's car and got a ride all the way back to jail. Interviewed later, he confessed he had made a mistake. . . . In the West, a man erroneously shot the Chief of Police when he wished to shoot the sergeant. He generously apologized to the Chief's wife. . . . Four gunmen in Brooklyn after slugging the wrong man over the head with lead pipes waited till he came to and expressed their sincere regret over the incident. . . . Two New Jersey policemen were shot by mistake, one in the neck, the other in the thumb, by another policeman. An attempt will be made to avoid errors of this kind in future, officials said. . . . Greater care in shooting and slugging was needed in American social life, commentators felt. . . . An Eastern fortune teller told an inebriated client she saw trouble coming. He said she was right, it was coming, and then threw her out the window. . . . In the educational field, students were charged with being content with a pale scholarship. In an Eastern college, freshmen were under the impression that the Epistles were the wives of the Apostles, that Revolutions was the last chapter in the Bible, and Lazarus a city in Palestine. Educators were said to be dissatisfied with this sort of scholarship. . . . In Germany, Reichsfuehrer Hitler's method of eating asparagus was still causing widespread discussion. A student poem recommended that asparagus and ham replace the spear and shield as symbols of the new Germany. . . . In the United States, a rumor was spreading among Republicans that the Democrats had betrayed the people.

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A CATHOLIC-REVIEW-OF-THE-WEEK

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Bishop Berkeley in Paradise

JOHN LAFARGE, S.J.

LEST there be misunderstanding, I shall begin by a parenthesis, and say that it was a Protestant bishop, that he was not a bishop when he was in this particular paradise, and it was but an earthly paradise anyhow. But he was a devout Protestant, who upon a later occasion addressed a "letter to the Roman Catholics" of his diocese of Cloyne, exhorting them to use their good offices for peace, morals, and other matters near to the heart of every good Christian; and it is reported that the Catholic clergy and laity responded cordially to Bishop Berkeley's request. Surely it was a time when all good men needed to get together, for Berkeley lived, wrote, experimented with tar water, disputed on everything in creation, and flourished generally at that morally dismal time of the Second George—so flayed by Thackeray—when the backstairs of the Court of King James rustled, it is said, with the slithering cassocks of preferment-seeking divines.

Let me add another parenthesis about the tar water. This seems to have been Berkeley's principal tribute to unreason; for he did go quite fatuous on the merits of tar water. He wrote a book on it called "Siris," explaining how it could cure practically everything; and in so doing, he showed that he figured for his time about the same as an up-to-date eugenist or nudist in our own epoch. Much more wholesome than the tar water was the character of his wife. "I chose her," says Berkeley, "for her qualities of mind and her unaffected liking for books." She went with great cheerfulness "to live a plain farmer's life," and "wear stuff of her own spinning wheel."

As for the paradise, it will cease, presumably, at the end of the world; and what a grand sight that will be from the top of those rocks with the roaring of the seas and the confusion of waters spouting up over Sachuest Point! But Paradise Rocks were all very old when Berkeley first set eyes upon them in 1729, after he had come to Newport in order to incubate his famous scheme of a missionary school in Bermuda, where clean, diligent young churchmen were to be trained up to recognize that Negroes and Indians were human beings like the rest of mankind, and as such had equal rights to the saving waters of Baptism and therefore should have the Gospel preached to them. Berkeley's first start on the idea of a school came from his conviction that the only way to allay the curse of immoral manners in England was by reform of education. He heard that Bermuda was a nice, quiet place—as I believe it is—and that brought him to Newport, which he liked so well that he never carried out the Bermuda scheme, but built himself a farm house near Paradise, not overlooking the sea, but "just out of sight of it," so, as he said, he could enjoy every day the ever-new surprise of coming upon the vast Atlantic at a turn in the road, or seeing its expanse framed between the gnarled branches of an apple orchard.

Oh, but the good sense of the eighteenth century! Berkeley was captivated by finding in this remote colony "some of the softest rural and grandest ocean scenery in the world!" But none of the foolishness of building out on cliffs and crags. Vales, beehives, the company of country squires, the meetings of the Philosophical Association—which later gave birth to the venerable Redwood Library—a fair degree of piety among the local clergy, short and easy distances by land and sea, social joys, as when the Rhode Island squirearchy made their annual pilgrimage to Hartford, Conn., to feast on fried bloaters, or mingled clambakes and pacing races on the local sands: these were Dr. Berkeley's happy life, and inspired him to speculate on those vexing questions of knowledge and sense perception that had been raised by Descartes, Locke, and other brain troublers. And there was always tar water if the feasting had been too copious, or the fogs from the Newfoundland Banks induced a rheum. There was also a stimulus in the thought, admits Berkeley, that there were missionaries of the Church of Rome in the West Indies, such as the Barbados, in Canada, and in nearby Maryland, who had somewhat slipped it over on the divines of the Establishment in this matter of converting and baptizing the Negroes and Indians, since the Catholics accepted their spiritual nature without question.

No one who knows Paradise Rocks could name them anything else than that. One of the two valleys that stretch seaward between their craggy sides—Paradise Valley—is submerged, and has been all through my own recollection, beneath the waters of an artificial lake of the local waterworks. But when my Father painted it early in his career, it was a dream of pastoral beauty that perfectly illustrated Berkeley's idea of combined softness and grandeur. That offering to public utility is compensated for by the fact that the waterworks have taken the eastern rocks and their environment under perpetual custody, and thus saved them from the inevitable in the way of ruinous "improvement."

If you look up at Paradise Rocks from the highway that skirts their base, you will hardly notice they exist—a few blocks of pudding stone jutting out from some bushes. But if you proceed in the orthodox fashion, and enter the magic area from the thickets to the north, and ascend to the top of their mountain ranges, you will discover that you are in Alpine or Pyrenean scenery. For miles and miles the huge ranges crawl like great sea monsters towards the sands. Mighty cliffs drop thousands of feet into impenetrable jungles on either side, where unexplored lakes await the visit of the pioneer. Mountain pines lift their branches against the sea and sky. There are plateaus, mountain pastures, everything but glaciers and waterfalls. If you have been in Scotland or Ireland you doubtless make comparison of Galway or Argyllshire—I never was there, so I cannot say. But it is God's grand,

tremendous country. Puget Sound ought to be something like it; or Rio de Janeiro. You could perfectly well settle there for an eternity of contemplation, as long as you banish tape measures from your paradise as strictly as ladies are barred from Mount Athos; for when you start to take measurements, the pines are but shoulder or knee high; the crags you can descend in a dozen scrambling jumps, and the lake is but the end of a humble pond. Yet pause but a moment, and the illusion returns. The glory of this Paradise is not in its *situs* alone; it is in its Divinely planned proportion, as if the Creator said: "What are great and small to me, who am the Eternal and the Infinite?"

So when Berkeley came to the mistaken conclusion—wrestling with the problem of knowledge—that sight alone could not give us objective reality unless touch were there to confirm it by the measurement of depth—he may have derived some confirmation for his notion by his study of Paradise Rocks.

At any rate, he wrote a book of dialogues called "Alciphron," while sitting in an armchair placed in the semi-grotto that terminates the eastern range of rocks, where you now see a sign telling you to apply to the Newport Waterworks if you want to get a close look at it. Curious succession—of utility to philosophy. Begins the second dialogue:

Next morning Alciphron and Lysicles said: the weather is so fine, they had a mind to spend the day abroad, and take a cold dinner under a shade, in some pleasant part of the country. Whereupon, after breakfast, we went down to a beach [Sachuest Beach], about half a mile off, where we walked on the smooth sand, with the ocean on one hand, and on the other the wild broken rocks, intermixed with shady trees and springs of water [still there and good water] till the sun began to be uneasy. We then withdrew into a hollow glade between two rocks.

And began to discourse on the ethics of drunkenness. Berkeley's purpose, in "Alciphron," was to refute atheism and irreligion; furthermore, to show the dire logical consequences of irresponsible thinking. It is greatly to the merit of his acute and fundamentally spiritual mind, that at such an early date, for "Alciphron" was written shortly after his arrival in Rhode Island in 1729, he practically prophesied the disastrous developments of the Encyclopedists and Voltaire.

Lysicles, in the dialogues, is a smart young gentleman who represents the flippant, free-thinking thought of the day. He is a perpetual type. Crito, and other Church of England clergymen who debate with him, are shrewd and cultured philosophers, who do not take the young blood's arguments too seriously. They delight in a sort of *reductio ad absurdum*: to demonstrate the folly of loose thinking by carrying it to absurd conclusions. This is the point of the debate on drunkenness, which develops under the delicious shade of Hanging Rock as it gazes out over the dunes and surf of the unchanging ocean.

Alciphron argues, in ridicule of Lysicles' contempt for virtue and the law, as a mere police service for weak minds and the vulgar, that there may be something in the idea. Think, he reasons, upon the economic advantages of drunkenness! The more people drink, the more

beer is consumed. This means more hops grown, more brewers and maltsters at work; more laborers employed. More coopers will have barrels to manufacture and more smiths will be forging the barrel hoops. The lumber men will grow more trees for the staves. Farmers will raise more dray horses and more feed. Wages and employment will increase, and so the purchasing power of the people will be enhanced. But no need to stop there. Foreign trade will be on the upgrade. Our commerce will be enlarged; which means more markets for our goods, better credit for the nation. Therefore, let us all drink deep and drink heartily; because it sets the wheels of prosperity going. The state is unjust, thinks Alciphron, in punishing those who cause the rapid circulation of money.

Ironical as it is—for Berkeley wishes to show the absurdity of leaving out the moral, the genuinely social side of economic life—it has a curiously modern tone. An alert, non-professional mind even at that date was aware of the complex relations of expenditure and purchase, and their differentiation from the strictly human factors in the game.

Equally pertinent to modern conditions is Crito's ironical observation on certain arguments attempting to justify the confiscation of property.

Crito. This puts me in mind of that ingenious philosopher, the gamester Glaucus, who used to say that statesmen and lawgivers may keep a stir about right and wrong, just and unjust, but that, in truth, property of every kind had so often passed from the right owners by fraud and violence that it was now considered as lying on the common, and with equal right, belonged to everyone that would seize it.

The philosopher is well aware of the anarchy that such a principle would produce in private or in public life, as well as its implicit connection with that future state of atheism that he warns against. Loose living and loose talking—Latitudinarianism—free-thinking—atheism: these are the historical progressions that Berkeley foresaw. He may rightly be considered as a prophet of the French Revolution and the movements that grew out of it.

All the more misfortune, then, that Berkeley failed in the positive side of his doctrine. His attack on materialism, urged upon a sensitive and religious mind by the grossness of the age around him, drove him to the opposite extreme of denying matter its part in determining, as object of thought, the operation of the spiritual mind. Unable to discover the bridge between mind and matter that the lucid Thomistic epistemology had provided, he unconsciously laid a speculative foundation for some of the very errors that he himself denounced. Subjectivism of perception led to subjectivism of belief, and its fatal consequences in the Kantian disassociation between the mind and reality. Had Berkeley gone further on his way, and left the charming company of his intellectual squires and parsons for some thoughtful discussion with those Roman Catholic missionaries whose inroads he so feared, he might have become a bulwark to Christian apologetics, instead of one of its betrayers.

In another early painting, of the Three Wise Men, John LaFarge strove to convey the awe and sense of vastness

of Paradise Rocks, as he did their gray-green loveliness in his Paradise Valley, where one lamb dominates the landscape. Allowing, in George Berkeley's instance, all of his philosophic inconsequence and religious and social snobbery, one can still sense his master thought hovering over the strange realm that he found the most peaceful spot in all creation. It is the mysterious power of the mind to abstract by its intention, the magic of form from the visible world, and through that, to enter into the contemplation of the origin of all forms, in the Mind of the Creator.

A Diplomat Becomes Bishop

JOHN BROWN MASON.

THE report of the appointment of a bishop for the capital of the German Reich is significant news at any time because of the central significance of his diocese. In these days of serious politico-religious trouble in Hitler Germany it is doubly important. But the person of the recent appointee adds a new and special interest to it. The new occupant of the episcopal See—filled now for the third time in the less than five years of its existence—has had an unusual life which appears to have prepared him especially for his new and outstanding position in unusually troubled times for both his Church and country.

The significant news about the new bishop, Count Konrad von Preysing-Lichtenegg-Moos, serves to arouse special expectations. It is not that he comes from one of the oldest Bavarian noble families, which dates its history back to the year 1100 and which is distantly related to the last reigning house of Bavaria. It is rather the singular preparation and training of the new bishop for his important position, which in the course of time has led him from the diplomatic service for his government to the altar of his Church.

Count Preysing, born in 1880 as the fourth son of a family with eleven children, did not become a priest until the age of thirty-two. After graduation from a Bavarian Gymnasium he studied jurisprudence rather than theology, at the universities of Munich and Würzburg. Having finished his law training, he entered the service of the Bavarian Government, first in a legal capacity and then in its Foreign Office. It should be remembered in this respect that until a few years ago Bavaria enjoyed special constitutional privileges of a diplomatic nature. His official work soon took him to Rome as secretary of the Bavarian legation to the kingdom of Italy.

The Eternal City made a strong impression upon him who had grown up in a strongly religious home atmosphere. In 1908 he decided to quit the government career and to follow the priestly vocation of two of his younger brothers. In the famous Jesuit theological seminary, the Canisianum in Innsbruck, Austria, he prepared for the priesthood, crowning his studies with the degree of Doctor of Theology. In 1912 he was ordained in Munich.

At once he was appointed secretary of the late Cardinal Bettinger of that city, whom in 1914 he accompanied to Rome to the conclave which elected Pope Benedict XV.

He also attended his chief on his trips during the World War to the German troops in France. After the Cardinal's death he devoted his time for a number of years to the work of a cathedral preacher and pastor. Much of his energy also went to Catholic organizations for women teachers, governmental officials, store clerks, and others, and to literary work as translator of works in the English and Latin languages.

But his Church had already use for his diplomatic training and talent. As a member of the cathedral chapter in Munich he was assigned a number of special tasks of a difficult nature for which his professional, non-theological training seemed to fit him especially well. Count Preysing was not only a priest; he was also a man who was familiar with the ways of the official world and who knew how to move in it. During those years he was consulted on various matters by Msgr. Eugene Pacelli, then Papal Nuncio in that city and now the Papal Secretary of State. For a time it looked as if the young priest was destined to enter the diplomatic service of the Vatican. But other tasks, instead, were awaiting him.

In June, 1932, he became Bishop of Eichstätt, the smallest of the eight Bavarian dioceses. Only three years later he was called to the episcopal See of Berlin, in many respects the most important one in Germany.

Under the Concordat of 1933 with the Third Reich, Papal appointments of German bishops are made only after consultation with the German Government, which has the right to state objections to a candidate of a general political nature. A veto right on the part of the state does not exist, but it may be assumed that for the sake of the greatest degree of peaceful relations between Church and state, the Vatican takes any such objections into very careful consideration. The new bishop, therefore, appears to start in his position with the sanction of the German Government, though it should also be remembered that of the German bishops appointed since the conclusion of the Concordat, two have already become known as most forceful fighters for the rights of the Catholic Church against the dangers threatening it from both official and semi-official sources. They are the late Dr. Nikolaus Bares of Berlin, Count Preysing's predecessor, and the Bishop of Münster, Count Clemens von Galen.

The new Bishop of Berlin is directly confronted with a number of most important and delicate tasks. Within ten days after his appointment the Vatican sent a note to the German Government protesting strongly against its failure to carry out provisions of the Concordat, especially in connection with the German sterilization law, oppressive tactics against Catholic lay organizations, and attacks on the freedom of the Catholic press. Bishop Preysing's predecessor was prominent in these disputes, seeing his Berlin church publication confiscated a number of times, Catholic organizations dissolved by governmental decree, himself forbidden to deliver a scheduled Pentecost sermon over the radio, a number of his clergy incarcerated, and the diocesan lay chairman of the Catholic Action murdered in the "purge" of June 30, 1934, without any action ever being taken against his assassins.

When the Bishop of Berlin takes the oath of allegiance to the German Government as prescribed in the Concordat, he might well make his own the words uttered by the late Bishop Bares when he concluded his address on the same occasion with the words:

I take this oath, finally, in the firm will to peaceful and trusting cooperation between Church and state with the great goal of harmonizing the strong, basic powers of fundamental Christianity with the organic growth of national life in the Third Reich to the benefit of the people. In this aim, I am in accord with the guiding motive which the leader of the Reich has repeatedly and publicly announced as the great purpose of his national intentions and actions, and which he has put into action through the conclusion of the Concordat with the Holy See. I shall, there-

fore, endeavor in my sacred office to render to God, the things that are God's, and to Caesar, the things that are Caesar's.

Under conditions existing in Germany, such a task would tax to the limit the ability of statesmen, be they laymen or clerics. The third Bishop of Berlin comes well prepared to his new position, with a wide and varied experience in the service of both state and Church, and with the reputation of a skilled negotiator. The fact that a man with his special talent has been chosen for that vitally important post in a center of serious politico-religious trouble is deeply significant. In a situation like that prevailing in Germany today, some bishops must be fighters. Others must be diplomats.

Another Trojan Horse: The United Front

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

THE scene is the former ballroom of the Hall of Nobles, Moscow, now the headquarters of the Communist International. Although the marble columns and glittering candelabra of the imperial palace remain, the building has been renamed the House of Trade Unions. It was in this hall that the heroic prelate, Archbishop Cieplak, was tried for treason and condemned to death. It is now the meeting place of Communist delegates from all quarters of the globe. Comrade Browder has just boasted that the "party has been the guiding force in the development of a thriving and widely influential revolutionary cultural movement, in literature, theater, in all fields of cultural and artistic social life."

Warmed by the heady wine of applause, Mr. Browder goes on to say:

By its mass influence our party has brought about a differentiation within the Socialist party and the A. F. L., and even penetrated such movements as still remain within the framework of the old capitalist parties, such as the E. P. I. C. movement, the Utopian movement, the Technocrats, etc.

It is eight o'clock in the evening of July 27, 1935. Comrade Browder has just returned to his seat. The next speaker is Comrade Cachin (France). He is greeted with loud and prolonged applause. In fact, the whole hall rises and gives a warm ovation as Comrade Cachin mounts the tribune. According to the official report of the proceedings, a voice from the Presidium is heard to shout: "Long live the united front!"

This slogan strikes the keynote in the new orientation in Soviet party policy. Collaboration with the more moderate elements was once anathema to the Bolshevik doctrinaires; now the death struggle with "Fascist reaction" has impelled the Communist leaders to seek the cooperation of Socialists, trade unionists, white-collar workers, the so-called intelligentsia and Left liberal groups. With an amazing blend of candor and naïveté, however, the same leaders acknowledge that such a union would be only a *mariage de convenance*, to be abandoned when the Communists believe the time ripe to strike for the creation of

Soviet Governments in other countries. In other words, Communists are willing, contrary to their previous practice, to serve in proletarian, but non-Communist, governments and to assume their share of responsibility in the fight against Fascism, but they are quick to add that salvation cannot be expected at the hands of such governments. "Therefore," the Soviet chieftains tell their followers, both party and non-party adherents, "it is necessary to arm for the Soviet revolution: only Soviet power can save you."

In complete harmony with this slogan of world policy, the American delegate, Earl Browder, stressed the importance of forming a genuine Worker-Farmer party in the United States. In this party, he promised that all American opponents of Fascism might cooperate with the Communist party "without necessarily subscribing to the Red aim of establishing a Soviet government in America." As evidence of the virtue of this policy Browder pointed proudly to the fact that the Communists secured fifty-two votes in the United States Congress for the Lundeen unemployment-insurance bill "without having a single Communist Congressman even to lead and organize the fight." Although admitting that the Young Communist League was a minority in the Detroit meeting of the American Youth Congress, he asserted that the members of the League had played a dominant role in the decisions of the Congress, producing a special appeal to American youth, called the Declaration of the Rights of the Young Generation, a document already in process of distribution to 1,300,000 organized youth in the United States.

Again and again in the Communist International Congress (both for adult and youth members) the same theme was expounded. Numerically, it was granted, the Communists would be in a position of inferiority in this coalition of all elements opposed to Fascism; they would, temporarily at least, be the tail of the dog. But every one of the speakers made it plain that the tail intends to wag the dog. The alliance is to be temporary, transitional, purely opportunistic. When the Socialist, the university

student, the Y. M. C. A. secretary, or white-collar worker shall have served the needs of the passing hour, they are to be as mercilessly relegated to the headsman as were the Nepman or the kulak when once the most acute crisis in Soviet economic life had been weathered in Russia. There is nothing strange about the policy except that it should be, I will not say, divulged, but proclaimed in trumpet tones to the listening bourgeoisie and capitalist world.

Perhaps no one at the recent Congress exercised greater influence or commanded a more enraptured audience when he spoke than Dimitroff, the Bulgarian Communist of the Reichstag fire courtroom fame. In the opinion of foreign observers and newspaper men, Dimitroff's speech at the Congress was regarded as the most important statement of policy since Joseph Stalin's declaration that Socialism can be built in a single country. This epoch-making address included a lengthy analysis of the situation in the United States.

Heeding the menace of Fascism, (*Voilà l'ennemi: le fascisme*; for a long time the archfiend was "Imperialism") Dimitroff openly advocated the formation with Communist participation of a Worker-Farmer party, which would be "neither Communist nor Socialist, but anti-Fascist." Such an American party, said Mr. Dimitroff, would oppose monopolies and fight for genuine social legislation, for the rights of share croppers and Negroes, for cancellation of farmers' debts and for the bonus demands of War veterans. This appeal found a welcome reception among Communists in the United States. If you doubt this statement, speak to any party member about prospects in this country and he will cite the action of several State labor organizations in endorsing the principle of the "united front" and cooperative action in the Farmer-Worker party.

In the provisions for collaborating with elements which are unorthodox, from the Communist viewpoint—even with Catholics—this change of policy is admittedly a shift to the Right, to which Mr. Dimitroff, newly elected President of the Third International, remarks: "What of it?" But it is a purely strategic retreat to be followed when the time is ripe by a strong swing back to the Left. It was when challenged with this paradoxical change of front that Mr. Dimitroff with disarming frankness spoke of the need of Communists getting inside the walls of the capitalistic citadel by secreting themselves in the "Trojan horse" of a "united front" party, embracing farmers, workers, Socialists, trade unionists as well as believers in democracy, property and religion. "Boring in" was another phrase employed and one that should indicate the ultimate aims of the new policy with sufficient clarity. More than one delegate to the Congress stated that this technique had been effective in winning the support of Catholic laboring men and women in Germany, Belgium, Holland, and Austria. The French delegate, Cachin, made this same boast for the party in France, where the union of Democrats, Socialists, and Radicals is known as the "People's Front."

One passage in Cachin's address is sufficiently typical

and illuminating to be worthy of quotation. He declared:

We know very well that it is the nature of capitalism to make war. We gather together against its régime all who hate war, no matter who they are. We know what will be the final result of the gathering of these elements in a People's Front, inspired and directed by the vanguard of the world proletariat.

At the same session of this conference, while the delegates of fifty-seven foreign countries applauded, Earl Browder, one of the American delegates, declared that the party in America had launched a movement against war and Fascism which was winning more and more of the masses and in the past half year had carried on agitation and organization work toward creating a Workers' party in the United States. It was this same Earl Browder, speaking earlier in the year (February 15, 1935) before the students of the Union Theological Seminary at New York, who gave the young Protestant evangelists the flattering assurance that "the Communist party does not make the abandonment of religion a condition of joining the party, even though it carries on educational work which is anti-religious." The test for membership, he went on to say, is "whether such people represent the social aspirations of the masses, which may take on a religious form, but which are essentially social rebellion." He also affirmed his belief that religious-minded people would participate in the revolution in the United States and would help carry through the change. Such people would, of course, be welcomed to the party conclaves, not "because we accept their religion, but because we know that the process of discarding religious beliefs, which are in the last analysis reactionary ones, is a more or less protracted one." Consequently, religion would be eliminated only in the course of a few generations of the new society, the Socialist society.

From all this, it must be clear what the Communist strategists, stunned by party collapse in Germany, Spain, and Italy, mean when they speak of the new policy of the "united front." It is an invitation to everybody outside the Communist party ranks to "come right in" and help to decapitate themselves. Dimitroff, the newly inducted "helmsman" of the Communist International, does not hesitate to wheel his Farmer-Worker party machine right up to the doors of the non-Soviet countries and post upon it in large letters: "This is the Trojan horse of Comrade Stalin. He is ready to take you for a ride!"

CHRIST THE KING

Within each soul the world of beauty lies:
 The wheeling planets and the moon's white fire,
 Crimson of sunset when the blue day dies,
 Winds soft as sleep and urgent as desire.
 There lightning flares; the dark clouds sift and mass
 The pale obliteration of the snow;
 There jonquils waken in the April grass,
 And dew drips silver on the cherry-bough.
 There in each soul the world of men is set:
 Children at play, the sufferer in pain;
 Friends cherished and friends lost with wild regret;
 Loves that are living, loves that lived in vain.

Within each soul a glittering world is born,
 Wherein Christ suffers, thronelss and forlorn.

ELEANOR DOWNING.

Nazi Moonshine

JOHN A. TOOMEY, S.J.

IN the life of Harry Lehr, recently written by his wife, Bessie Drexel Lehr, appears a brief account of Robert W. Garret, a well-known railroad executive, who after plodding through arduous years amassing wealth got the idea that he was the Prince of Wales. Feeling he should be permitted in his declining years to enjoy his huge fortune in the manner most agreeable to him, his wife nourished his curious delusion and transformed their house into a royal court. She employed gentlemen-in-waiting, court officials, cabinet ministers, ambassadors, and brought over expert functionaries from London to assure the correctness of costume and to prevent the punctilious court etiquette from getting tangled up. She purchased regimental uniforms and had reproductions made of the orders affected by Wales. Resplendent in glittering regimentals, his breast blazing with decorations, Mr. Garret held levees and warmly greeted the ambassadors hired by his wife.

An attempt to stage similar make-believe on a much vaster scale is being engineered in Germany today. But Messrs. Hitler, Goering, and Goebbels found German men and women who did not think they were princes or princesses and decided to put the idea into their heads. The Nazi nonsense has benefited no one, harmed many, and will almost certainly have disastrous world-shaking consequences. The Nazis are attempting to make lunatics out of millions.

The Nazis found it impossible to surround the whole of Germany with walls of stone and plaster, as Mrs. Garret did for her prince and set up instead a high wall of censorship which effectively excludes contact with exterior reality. They then scattered the prince virus on a colossal scale and set off the first attempt in history to induce a whole nation to play make-believe. Nazi functionaries, backed by a barrage of censorship, filled the minds of the Hitler boys and girls with glittering hallucinations. "You are Nordic princes, Nordic princesses. You are super-boys, super-girls. Your race is the one human race in the world. All the other races are sub-human." And throughout the Reich Hitler boys and girls, Hitler young men and women began climbing onto imaginary Nordic thrones and listening to the seductive strains that gushed forth from the government-controlled radio, from the newspapers, from the torrent of Nazi books and from Nazi spellbinders.

"Fellow-Nordics, lend your ears. The Nordic race originated civilization, culture, religion. Propaganda has been poured forth the last thousand years or so to the effect that civilization came from Rome and Greece. Nothing but anti-Nordic lies, boys and girls. From the beginning of the world, the Nordic race monopolized culture, civilization. Look at those glorious Nordics of the early Stone Age, of the late Stone Age, of the Bronze Age; they are the great men of the past; those blonde, blue-

eyed heroes are your ancestors. They have passed down to you the glorious, superman torch. Be it yours to hold it high. The most wonderful thing in the world is your Nordic blood. Try to realize how different, how superior you are to the rest of mankind. Your skulls are better; your ears are better; your noses, your eyes, everything about you is better, infinitely superior to non-Nordic skulls, eyes, ears and noses. Your race, your blood—that must be your religion. What benefits your race, that is right; what harms it is evil. Blood and soil—bow down and worship them. Christianity is non-Nordic. It must go."

The curious ideas becoming increasingly prevalent in the Reich may be glimpsed from a few publications. In his book "*Mein Kampf*," Chancellor Hitler says:

All we admire today on this earth: science, art, technique, and inventions—is the creative product of a few peoples and probably of one original race. Upon these depends the very existence of culture. If they perish, the beauty of this earth will perish with them . . . the Aryan alone is the creator of higher Humanity . . . he therefore represents the prototype of what we understood by the word *man*. The agent of human culture was and still is the Aryan race.

In "*Deutsche Vaterkunde*," Siegfried Kadner surveys prehistoric times, pooh-poohs the notion that civilization oozed out of the Orient, and throws the spotlight on the Nordics of the early Stone and Bronze Ages:

It is an established fact that the race of our forefathers, the Nordic race, has had from the very beginning a culture which enabled it to outshine all others. Even by their outward appearance alone the Nordic peoples seem destined to assume the role of leader which fate reserved for them . . . [they] gave form and shape to the history of the world.

A certain obscurity seems to envelop the question whether it was in the early or the late Stone Age that the Nordics first began manifesting their astounding gifts. The author grapples fearlessly with this problem:

Even in the late Stone Age the Nordic Race had become the leading and civilizing race of Europe. In the early Stone Age, the Nordic race which had mixed with the descendants of the Cro-Magnon race (the founders of the Megalithic culture) revealed itself as the leading group of mankind.

Another book, "*Neue Grundlagen der Rassenforschung*," by Hermann Gauch, burrows into anthropological questions: "The Nordic ear," the author reveals, "has many deep and well-shaped whorls; the ear of the other races is more pointed like animals."

While the author doubtless regrets it, it seems undeniable that some of his remarks may give offense to the more sensitive non-Nordic peoples:

The nostrils of the Nordic race are elliptic, narrow, whereas those of all other races and of the animals are rather broad, roundish and pouting. The Nordic eye is quite open; it allows the iris to move freely, while of the other races, as well as of the animals, the opposite is true. The sockets of the eyes of the non-Nordics are shallow, that is why their eyeballs are protruding like those of the animals. The hawk nose expresses arrogance and conceit,

the flat nose indicates submissiveness, whereas the high Nordic nose reveals courage and high spirit.

It is difficult to imagine any details the author missed, so thorough has been his research. "The Nordic does not speak much," he says, "the people of other races talk a lot and what they say is superficial, devoid of judgment and untrue. The non-Nordics have either a long upper lip, or like most of the animals, a very short one."

The question of how Nordics chew their meals—long a moot point—is cleared up by the author.

The Nordic chews his food with the mouth closed, by a grinding movement of the jaws, whereas other races tend to chew with a smacking noise like animals, owing to the pressing movement of the jaws and the repeated opening of the mouth. The usual form of the Nordic mouth is a friendly and happy smile. Only the Nordic race walks and stands fully upright. The trunks of all other races are more or less bent forward. An outspoken sense of shame is evident only in the Nordic morality. Dark-skinned peoples are hardly able to blush.

The walk of the non-Nordic is cow-like. The non-Nordic waddles along and swings from one side to the other like a duck. To "talk with hands and feet" is typical of the non-Nordic whereas the Nordic stands quiet when speaking. He may even put his hands in his pockets.

No attempt is made to conceal the author's friendly attitude toward the Nordic eye.

The white of the eye is pure white in the Nordic race only; that of the non-Nordic is blurred. The distribution of the skin pigment in monkeys is similar to that of the non-Nordic peoples. The non-Nordic has no red cheeks. These are always a sign of Nordic blood. Liver spots, birth marks and similar growths are always a non-Nordic sign. Freckles and red hair are evidence of the conflict between Nordic and non-Nordic skin pigment. Even Nordic lunatics are quite harmless.

Evincing pronounced views on prehistoric questions and non-Nordic articulation, the author proceeds:

The Nordic man was in existence before the non-Nordic, the Neanderthal man. More than a hundred-thousand years ago the Nordic man already existed as he exists today. The German

people as such came into existence at the end of the early Stone Age. The clear enunciation of sounds is found as a rule only with the Nordic race. The strongly non-Nordic peoples have a less clear pronunciation. The various sounds flow into each other and tend to resemble the sounds of animals, such as barking, snoring, sniffing, and squealing. The sub-man talks with his hands much as monkeys do. Nordic man is the creator of language; the original language is preserved in the German. Nordic man is the creator of all culture and civilization. The salvation and preservation of the Nordic man alone will save and preserve culture and civilization. Lasting success can be achieved only through the unification of the whole of Nordic humanity, of the Germanic countries and a number of other strongly Nordic areas.

The sentiments expressed in this last book quoted are cruder, less subtle than official Nazi efforts, but the more polished Nazi propaganda contains substantially the same message. It is made to sound less absurd, that is all.

Now it would be unjust to impute to the German people this new Nazi moonshine. Subjected after the World War to a peace treaty which is now widely admitted to have inflicted grave injustices upon them; harassed in post-War years by ordeal after ordeal in the social and economic orders, German men and women manifested fortitude and courage in a heroic degree that excited the sympathy of all unbiased minds. Even deeper sympathy should be forthcoming now that this brave people so long and so cruelly tried are visited by a new and devastating tragedy.

That the sober good sense of the vast majority of the adult population of the Reich will reject the Nordic nonsense appears certain. But the Hitler boys and girls, into whose impressionable young minds the Nazi siren songs have been penetrating ceaselessly to the exclusion of all corrective influences—it is not so certain about the boys and girls. Many of them already give evidence that the hallucinations have taken root. Many of them have begun to play make-believe and commenced to act like Nordic princes and princesses.

What Is Culture?

BENJAMIN L. MASSE, S.J.

CULTURE has been variously defined. Most writers are agreed that culture is not a matter of erudition, or of etiquette, or of pronunciation, or of affluence, although all these may well be characteristics of the cultured man. Some of them are quite superfluous, affluence for instance, or erudition. Others, such as etiquette and pronunciation, frequently betray a snobbish spirit, and bring true culture into disrepute.

A modern writer has recently defined culture as "the awakening of the consciousness to the meanings and values of a life habitually taken for granted." Another means by the term "the ability to admire wisely." In the "New International Dictionary" we find that culture is "the state of being cultivated, especially, the enlightenment and discipline acquired by mental and moral training: refinement in manners and taste." Any of these definitions is satisfactory, provided that it be rightly in-

terpreted. Even the vague humanitarian "passion of service, beauty, and truth" is susceptible of an interpretation that would purify it of its obvious pagan connotation. About all of them, however, there is a vagueness which excites the inquisitive mind without satisfying it. The truth of the matter is that no one has ever given a generally satisfactory definition of culture, and no one probably ever will.

If, however, culture cannot be perfectly defined, it can be analyzed and explained. Since, moreover, it is necessary to begin with some sort of a definition, I shall for present purposes define culture as "the perfection of human nature." The advantage of this definition, philosophical in character, consists in this, that it forces us to get down to fundamentals. Unless we know the nature of man and his ultimate destiny, it is quite useless to talk about culture, for without this knowledge as a basis our

efforts at individual improvement may miss the richest potentialities of our being.

The observant reader will notice at once that this definition supposes the imperfection of uncultured human nature. The word *culture* itself, which is derived from the Latin *colere*, to till, to cultivate, implies this imperfection, for it signifies the necessity of changing something rude, harsh, rough, turbulent, into something polished, refined, even, and orderly. Used originally as an agricultural term, culture came to be applied metaphorically to man, but the original meaning was carried over, and rightly so. For between the untilled field and undisciplined human nature there is a striking analogy. Both are rough and disorderly, covered in the one case with unsightly weeds and in the other with no less unsightly blemishes of a moral and intellectual order.

This simple, elementary observation may seem superfluous, but since the time of Jean-Jacques Rousseau it cannot be overemphasized. It was Rousseau's contention that human nature was essentially good and that, as a consequence, any restriction of fundamental human impulses was an inhibition and morally wrong. Hence the doctrine of culture so popular today in so-called liberal quarters in which self-expression, burning passion, and glorified personality replace both the humanistic virtues of restraint and decorum and the Christian ideal of asceticism. In a certain sense the false antinomy between culture and discipline is older than Rousseau, as old, in fact, as the human race. The impulse to realize all the potentialities of the ego, to express oneself individually, to resist any force that restricts free personal expression, is inherent in human nature. On the other hand, the sages of mankind and its great religious leaders have always insisted on the necessity of restraint. The disciples of the crusading evangel of progress have made much of this apparent conflict, and if Christianity has lost its hold on countless modern minds, it is partly due to the belief that the Christian ideal, with its restrictions and dogma, is the implacable foe of human development and human joy.

It must, indeed, be admitted that Christianity, outside of the central tradition of Catholicism, has sometimes given just cause for such a belief. The Pelagian stream has survived more than one Papal condemnation; and Jansenism and Puritanism still survive today. Many a bootless argument could be avoided if men would only distinguish between a doctrine and its perverted forms. Whatever be the excesses of the various Christian sects, the Catholic Church as an organization has never forgotten that man is human and that creatures were placed here to be used as stepping-stones to God. The lines of Edgar Lee Masters in "Spoon River Anthology" come to mind:

You were so human, Father Malloy. . . .
You believed in the joy of life.
You did not seem to be ashamed of the flesh.
You faced life as it is,
And as it changes.
Some of us almost came to you, Father Malloy,
Seeing how your Church had divined the heart,
And provided for it,
Through Peter the Flame,
Peter, the Rock.

Before leaving this point, I should like to observe that an asceticism divorced from love can well be antagonistic to culture. So it was with the Stoics whose culture had in it a quality of haughty frigidity that stunted some of the finest aspirations of the human soul. In the Christian scheme, however, the possible harshness of asceticism is suffused with love and mellowed by it. The result, when perfectly achieved, is a St. Thomas More or a St. Francis de Sales.

We have seen thus far that culture is human perfection and supposes in every case some form of discipline. The question now confronts us: what is human perfection?

Man is a part of the universe with a definite destiny. Just as the flowers and trees have their clearly defined ends, in whose attainment consists their perfection, so, too, has man. Considered from this point of view, the perfection of human nature comprises the possession of God in a heaven of perfect happiness, for such is the ultimate destiny of every man. That man, therefore, is cultured who lives as becomes a child of God. He may lack many of the niceties of deportment; he may be incapable of appreciating the technical beauty of a poem or a painting; he may even, *terrible dictu*, mispronounce difficult words and make mistakes in grammar, but he is nevertheless essentially cultured, since his life may be said to be relatively perfect. He is well on the way to achieving his supreme end.

From another point of view, the perfection of human nature may imply the perfect cultivation and subordination of man's faculties. An analysis of human nature will reveal spiritual potencies, intellect and will, sense faculties, imagination and external senses, and certain mysterious, bodily accompaniments of perception which we call feelings and emotions. In this psychic hierarchy, the spiritual faculties should be supreme. No man can rightly be called cultured whose intellect is blinded with error, whose will is fettered by sin, whose emotions and imagination are allowed to expend their energies on debasing objects. Emotions and imagination dominated, as far as this is possible, by an upright, noble will, will enlightened by an intellect in union with truth, all the faculties working sympathetically together to achieve the perfection of the individual—this, indeed, is culture and the apogee of human development.

Once more the reader will readily see how essential religion is to personal culture. Without the knowledge and love of God, the human intellect and will remain as it were partially atrophied, unable to direct and control those animal impulses which constantly threaten culture and not infrequently destroy it. The history of pagan civilization is one long lugubrious story of man's failure to achieve culture and perfection without a knowledge and love of God. The noblest minds of antiquity—Socrates, Plato, Aristotle, Marcus Aurelius—subscribed to beliefs that are revolting to cultured men of our day. The external splendors of Athens and Rome masked a degraded social life which we flatter ourselves we would not tolerate today. Constantly wavering between the Epicurean Scylla and the Stoic Charbydis, the pagan of old never succeeded

in gaining that interior peace and that warmth of love which enoble and fortify human nature and make it in a very true sense Divine. These gifts it is well to remember came to earth with the God-Man and are inseparable from Him.

It is incredible but true that there are men today who are attempting to reconstruct a Godless culture. The most redoubtable among them is probably Havelock Ellis, whose religion consists in "the joyful organization of an emotional relationship to the world conceived as a whole." We have all known people whose impeccable manners and obvious learning somewhat overawe us. And yet there is always the subconscious suspicion that beneath the flawless exterior there is a gaping vacuum in which the soundless note of a deep interior joy is never known. One would think that, after hearing the haunting refrain of Catullus' *Ave Atque Vale, Frater*, men had done with the sadness of paganism forever.

Nor from this does it follow that the exterior graces should be the exclusive property of the worldly. They should adorn the followers of Christ as well, and in a more genuine way, flowing naturally, as they do, from a soul clothed with Divine Grace and exhaling the sweet odor of heavenly love. Where this happens, where exterior graces are a complementary outgrowth of interior culture, we have the crowning perfection of human nature. We have women of queenly dignity and men of kingly estate.

Education

Head-Minded and Hand-Minded

JOHN WILBYE

ON the fifth day of October in this present year of grace, a reporter for the New York *Times* interviewed Sir Alfred Davies, "as he lay flat on his back in the Hospital for the Ruptured and Crippled, 321 East Forty-second Street, Manhattan." During a sharp blow in the North Atlantic some weeks ago, Sir Alfred had been shot across the deck of the good ship Nova Scotia: happily, he was not seriously injured, but as he came ashore on a stretcher, he was at the mercy of any roving reporter. Like the hunted hart, he could not escape, but was obliged to stand at bay; or, more accurately, to lie on the flat of his back and be interviewed.

But even had he been standing upright, I doubt if Sir Alfred could have submitted with better grace to an interviewer, or have expressed himself with greater force and clarity. Our visitor is described as a British educator, who for eighteen years was Permanent Secretary of Education for Wales. During this period of observation, he reached certain conclusions on the work of colleges and universities, and he does not rate it highly. I assume that in the interview what he had in mind was higher education in Great Britain, but his criticisms apply more directly, it seems to me, to our own institutions.

Briefly, Sir Alfred is profoundly dissatisfied with what is happening in education. "Universities everywhere are becoming more like department stores than seats of learn-

ing. They are turning out graduates who are lacking in both culture and character." The modern university is an institution with an overcrowded and complex curriculum "culminating in diplomas and degrees," but it is so imposing in size and pretentiousness that "people have been led to believe that the new system is synonymous with culture."

Now this is an old story to most of us in America. Told by an alien, it may help us to realize our faults, and to correct them. If Oxford and Cambridge are taking on the likeness of huge department stores, what must be the judgment on our institutions, in comparison with which these ancient foundations are petty, both in ambitions and in the list of courses offered? For in these matters, we are the dry wood to England's green.

I make bold to assert that not a single institution of higher learning in Great Britain allows courses in tap dancing, or in the care of the hen, to be counted toward the bachelor's degree. With us, such institutions are fairly common. It does not escape me that studies of the hen and her habits may be of importance to humanity; indeed, Hawthorne suggested this interesting bird as a topic for research many years ago. True, Hawthorne was not thinking of her commercial aspects, but only of her interest to the philosophic mind. Similarly, tap dancing may have its respected place in the universal cosmos, but at the moment, I am not able to state what that place may be.

Possibly, a study of the art could be linked up with an investigation of those prehistoric ages in which, according to the more bigoted of the evolutionists, man as yet reveling in no rich vocabulary perforce expressed himself with grimaces, after the manner of the early Hollywood school. Thus, a course in tap dancing might be, actually, a philosophical inquiry into the origin and nature of man. Might be, I say; but in point of fact, these courses on the hen seem to have been planned by the commission merchants on South Water Street, Chicago, while those in tap dancing are arranged to lead the more agile to places of emolument in Broadway's night resorts.

Let us freely admit, then, that these courses have their place and function, but not as steps toward the bachelor's degree in arts. In the college, their only use is to help lame ducks, ambitious of a degree, over the stile. I do not profess to know why lame ducks should wish to be helped over a stile, instead of wriggling more conveniently through the fence. But, then, neither do I know why some persons, comparable in intellectual content with the duck, wish to go to college, and stay there. Life is bound up with mysteries, and so many of them are totally unnecessary.

Yet it seems to me that Dr. Dixon Ryan Fox, President of Union College, allowed the public to catch a glimpse of light some weeks ago in an address at Saranac Lake. Dr. Fox was talking to the New York State Council of High School Superintendents, and, like the augur who met a fellow-augur, he knew his audience, and could afford to smile. Let us divide all children, said Dr. Fox, into two classes. In the smaller group, let us place the

children who can use their brains. These we style "head-minded." Then let us clear an area, vast, illimitable, and on it marshal the other children. These we call "hand-minded." Next, we must avoid the common error of thinking that we can put the hand-minded and the head-minded into the same class in high school, and hope for good results. Neither group gets the training it needs, and all that the public will reap is the obligation to pay the bill.

Dr. Fox would cheerfully admit that this classification has been known to teachers for years. One of my old professors used to say that at least a third of us ought to be driving a grocery wagon, or laying brick, or engaged in some occupation that would keep us from wasting his time, losing ours, and acquiring habits of idleness. But educators, as a class, do not care to make statements of that tenor in public, for the old absurdity of democracy in education is a powerful force. We still quote the Declaration of Independence to prove that all men are equal in intellectual capacity. We might as well use the venerable document to prove that all men are exactly equal in height, that all (at least among the ladies) have come hither eyes, and that every American citizen is the peer of every other American citizen in weighing 151 pounds and two ounces.

Dr. Fox is nothing if not specific. He thinks that we ought to classify American youth at the age of fourteen into head-workers and hand-workers. He is well aware that "segregation, among young intellectuals, is called cruel," and that parents with offspring catalogued as hand-minded would probably apply to the nearest magistrate for an injunction. At this point, the segregation ideal vanishes in a murky cloud of whoops and maledictions. I haven't the slightest doubt that any bright young law student can demonstrate that it conflicts with the Fourteenth Amendment. I can do that myself, but it is not necessary. As long as the hoary delusion of democracy in education sets State boards and local boards of education all in a twitter, we shall make no distinction between brain and brawn, and shall continue to insist that every American weighs 151 pounds and two ounces, twenty pounds discount allowed for the alleged fairer, and rarely frailler, sex.

It's a mad world, my masters, but the maddest of all possible mad worlds is this world of education which costs us three billions per year. With the habitual amiability of the modern schoolmaster (since Latin went out, *Orbilius plagosus* is no longer even a memory) Dr. Fox agrees that to certain bright young men "who will make a success in college and in life, yet have a blind spot for some subject traditionally required for college entrance," the college need not be closed. I do not know about the success in life, but I am quite sure about my own blind spot, for I have acquired—how, it might not be courteous to ask—several degrees, and I have yet to pass my examination in Ray's "Primary Arithmetic." I was not a youth of charm; hence I suppose the dean kept me at college as a kind of curiosity; for I flunked every final in algebra, geometry, trigonometry, analytic geometry, dif-

ferential calculus (and the other calculus the very title of which I have forgotten) with physics and astronomy to boot. Dr. Fox is willing to analyze me and all like me, "to see whether we can wisely fit a college around him."

Alas for Dr. Dixon Ryan Fox and his theory of segregation! For that is just what has been causing the trouble in our higher education. When a youngster does not fit in with college work and life, we see to it that the college work and life are made to fit in with him. No doubt that process is worth while to the extent that it debars the youth from joining an Al Capone gang. But why call it education? Why, in the name of Aristotle, crown it with a degree in arts?

With Script and Staff

THE anaphora, in the Eastern Churches, corresponds in general to the Preface and Canon in the Latin rite. In the Ethiopian Church the anaphoras are more numerous than in any Church except that of the Syrian Monophysites. They are said to be sixteen in number. They are named after the different Feasts of Our Lord, the Blessed Virgin, of the Saints, on which they occur.

On the Feast of the Great Fountain of the Sabbath Day, in the Ethiopian Church, the Anaphora of St. Athanasius is recited. It begins with a warning from the officiating priest:

Let no one be here that hath anger against his brother, being full of revenge like Cain: let no one be here in strife with his neighbor like Dathan and Abiram who strove against Moses, and let no one be here that practiseth deceit with his fellow like the serpent who seduced Eve.

There follows a plain showdown with the sinful brethren at the meeting:

O ye priests, ye are the bright eyes of the Lord, consider together each man with his fellow (and) try (those) from amongst your people to see that there stands not nor abides in your midst at prayer, either an adulterer, or a murderer, or an idolater, or a thief, or a liar, which five are dogs who shall be condemned to outer darkness. Reprove the sinner as your brother, admonish him openly, if there be in him a sin unto death, exhort him that hath transgressed to leave his ways and to make confession to God that He may forgive him.

O ye deacons, ye are the lights of the Church, consider, etc. (as before).

But it is when the Oriental wealth of imagery begins, that you think what a gold mine the Ethiopian liturgy would be for the booming rhythm of a fervent evangelist:

The priest saith: Let the inner ears of your heart be opened, and not the ears which are set without.

Let the inner eyes of your heart, etc.

And let not your mind be as the waves of the sea, now rising up and again sinking down, but let it be as a pillar of fire reaching from the earth to the heaven.

And let our hearts be stretched forth to His fear as a golden curtain of dense web. Let us lift up our hands to Him and stretch forth our right hands and our left, like a sword of fire that filleth Satan with fear, even as it is said; and let our feet be planted in the house of God as a nail of iron that moveth not day or night. At all times let us be thus, the Lord seeing us.

The deacon saith: Let us look to the east in the fear of God.

The priest saith: Man being in honor knoweth not, and is as the beasts which are without understanding and is like unto them; man being a king knoweth not, he hath dishonored himself of his own will, and is become a slave, and those who are not lords rule over him; man being master, etc.

O Lord, how great art Thou who hast made all men! Thou hast stretched forth the heaven as a vault to be a marvel unto him; and Thou hast spread forth the earth for the treading of his feet. Thou bringest down the rain from the bosom of the cloud for his sustenance; Thou hast given light to the sun that he may rejoice by day, and hast beautified the moon lest the darkness of the night cover him. . . .

Oh! Adam, what hast thou done, who hast not suffered us to take delight in the garden of delight in the mansions of the Lord?

Oh! Eve, what hast thou done . . . ?

Oh! Adam and Eve . . . ?

After many more prayers, pleadings, and praises follow the sacred words of Consecration.

I read some of the above to Father Jude, and he said that it reminded him of some of the old-style evangelical preachers; and of James Weldon Johnson's "God's Trombones." It might be called the natural language of religion: exhortation, rhythmic sequence, imagery. "The Eastern rites," said Father Jude, "have the advantage over ours of being a more natural outlet for emotion. Their language is simple and imaginative; their ceremonies are less restrained, yet losing nothing in reverence. The Pontifical Oriental Mass celebrated at the Eucharistic Congress in Cleveland resembled a great and very solemn dance. We can imagine the effect of this liturgy upon the barefoot followers of the Abuna!"

"You are not going Oriental?" I asked.

"By no means," he replied. "The Western liturgy is for Western men: concise, solidly constructed, self-contained. But we lose nothing by the knowledge that the Catholic Church *can* express her great mysteries with the simplicity and abandon that we usually associate with Evangelism. For these African liturgies, though used chiefly by separatists, are a Catholic heritage." As for Father Jude's opinion, you can attach what importance to it that you choose.

SOME times it is difficult, even for a deacon, to keep your feet like a nail of iron in the house of the Lord. The nail is apt to work loose under the strain of earning a living.

Deacon Walker is one of the bright lights of a certain New England congregation. From all reports he is neither an adulterer, nor an idolater, nor a thief, nor anything else fit for the outer darkness. But he has a job with the Electric Boat Company of Groton, Conn., which company, readers will recall, figured high in the recent Senatorial investigations on the international munitions trade. In the *Christian Century* for September 4, a writer raised the question as to the Deacon's personal guilt in thus practising collusion with the fomenters of war. For the charge against the armament manufacturers is that their activities are not confined merely to what is necessary for the defense of the nation, but, as Pope Pius XI has pointed out, are participants in a general arms competition, which is made infinitely worse by the indifference with which

arms are manufactured for foe as well as friend. The *Christian Century*'s correspondents are still discussing Deacon Walker's guilt. If he drops his job he goes (and presumably his wife goes) on relief; and he becomes a public charge. His position will be filled and the plant goes on merrily without him.

Without knowing all the circumstances, no one can pass judgment on an individual though he may be reprobated, admonished, and exhorted. Hoping that the case will be discussed further, the Pilgrim merely notes how odd it is that such questions are seldom raised concerning those addicted to large and powerful business concerns. Nothing would seem more natural than for a deacon to feel qualms about selling whiskey over the bar. But to gag at making submarines for Japan, Great Britain, Soviet Russia, any and all nations: what a curious scruple!

THE PILGRIM.

Literature

Cast Your Vote

FRANCIS TALBOT, S.J.

AS announced in the "Note and Comment" columns in earlier issues, and in the article by Calvert Alexander, S.J., under the title, "Fall Operations on the Literary Front," in the issue of last week, AMERICA is undertaking a national plebiscite on Catholic authors, national and international.

This plebiscite is a natural development from the unique and important work originated by Sister Mary Joseph at Webster College, Webster Groves, Mo. Some few years ago, she conceived the plan of collecting the autographs, manuscripts and photographs of living Catholic authors for display in the College library. Her requests were so persuasive that the authors suppressed their varying degrees of humility and overcame their pink shades of embarrassment sufficiently to allow them to forward the identification material about themselves. Slowly, and quite laboriously, she gathered a collection of pictures and penmanship that was far too notable to be regarded merely as an appendage to the College library for the instruction and edification of mere College students. The Gallery of Living Catholic Authors took on a universal character and came to be recognized as a permanent, national exhibit.

Upwards of 200 living authors are already included in the Gallery, and new names and faces are being added. A representative board of governors, not otherwise connected with Webster College, votes on the admissions to the Gallery. This board of governors planned the selection of a hierarchy among the hundreds of Catholic authors. It wished to determine who were the greatest living writers and, then, to create them into a special gallery of "contemporary immortals," understanding, of course, the contradiction in the phrase.

This determination, however, was a task that the board hesitated to fulfil unaided. Whereupon, AMERICA gladly agreed to assist Webster College library and the board of governors by offering its columns and its readers. Hence,

the plebiscite. All who read AMERICA and all who hear of this undertaking of AMERICA are hereby formally granted the power and the right as qualified voters to cast one ballot for the election of the forty greatest Catholic authors whose books are published in English.

1. *The number to be selected.* It may be doubted whether or not there are forty living writers whose achievements would entitle them to a place among the "great." I have not yet made a close calculation, with my critical faculty being very critical, of the exact number of foreign authors whose books and other writings are eminently superior. Are there twenty-five such? Nor have I, except in a vague way, determined for myself the fifteen Americans who most justly and strictly deserve to be classified in a separate and superior category. Are there fifteen who merit such classification, or are there only ten, or perhaps five?

The number of candidates, forty in all—of whom twenty-five are foreign and fifteen American—was specified as the maximum number of niches. If the authors cannot be found to fill these places, they will be left vacant until such time as the forty "immortals" manifest themselves and are proved to be "immortals." Hence, in voting, the electors are not required to cast ballots for forty authors; rather, they are counseled to limit their selections to those only whom they regard as the very excellent among writers.

2. *The qualifications of candidates.* The nature and purpose of the plebiscite require that some few limitations be stated in regard to those eligible to a place in the Permanent Gallery. Hence, the author voted upon must be:

A. *Catholic in his life as in his writings.* Some who are not Catholics in fact and in practice have been inspired to write books that are totally Catholic in spirit and belief. Though they may justly be called writers of Catholic books, they cannot be claimed as truly Catholic authors. Willa Cather, then, would not be eligible for the Gallery; nor, for example, would Harvey Wickham if he were still alive; nor yet, Ralph Adams Cram, who has very artistically designed a sketch of the building that will eventually house the Gallery. It is not sufficient that the authors be near-Catholic or sympathetic to Catholicism. They must technically be in communion with the Universal Catholic Church. On the other side, these Catholic authors need not necessarily write of Catholic subjects. All the neutral ground of human thought is their empire. But they must, fundamentally and when occasion arises, be exponents of the Catholic belief in every respect.

B. *Living in this our year.* The "permanent immortals" of Catholic literature, those whose works remain as imperishables in our literary traditions, could very easily be named. Some day, perhaps, the Gallery will seek a vote on those whose memory endures. For this present plebiscite, the vote is to be taken solely on those who live, whether or not the fruitful years of their writing have passed. We seek to learn who are the greatest among our actual contemporaries, here and abroad.

C. *Author of books.* It is my considered opinion that

some of our best American writers, writers whose knowledge is encyclopedic, whose logic is unescapable, whose style is impressive, have never published books; nevertheless, they have wielded paramount influence through the pages of current periodicals. That such authors have not put their genius into book covers is a loss to Catholic letters. That they have not done so is also a loss to the Gallery. However, it seems necessary to establish as a qualification that the writer to be voted upon must be the author of at least one book, if he writes in English; and if he writes in a foreign language, that at least one of his books has been translated into English.

D. *Artistic.* It is difficult to prescribe a rule in this regard. The clearest expression of meaning is the most generic. The books by which the author is judged must be literature. That is, in purpose they must be for readers, not for technical students; in arrangement, they must be in flowing sequence, not in the form of textbooks; in style and technique, they must be illuminated by a power of craftsmanship. These notations do not exclude writings on any topic whatsoever. For example, Thomas Aquinas wrote theological treatises that were pure literature; Thomas à Kempis composed spiritual meditations that are forever classical; Fabre explained science with the charm of an artist; Lingard gave us history that is as fascinating as a novel would be. Hence, among our moderns, no one need be excluded as a candidate because of the matter about which he writes; but one may be excluded if he does not dress his matter in the artistic literary garb.

3. *The Plebiscite.* Anyone who has an opinion on the merits of the living Catholic authors and on their ranking, anyone who wishes to name his candidates, is asked, most urgently, to send his opinions and the names of his nominees to the Literary Editor of AMERICA. During November, as many as possible of these communications will be published in these columns; they will, undoubtedly, serve to clarify the issues and segregate the better authors. In publishing the article by Calvert Alexander last week, a deletion was made for the purpose of insertion here. He offered a list of names suggested to him, and wrote:

The difficulties will be apparent to anyone who attempts to make the required selection. Let us take as an example the matter of filling the twenty-five European places which at first blush seems to be the easier of the two tasks. One of the lists submitted includes the following names: Maurice Baring, Christopher Dawson, Alfred Noyes, Ronald Knox, Helen Parry Eden, Chesterton, Belloc, D. B. Wyndham Lewis, J. B. Morton, Douglas Woodruff, Evelyn Waugh, Christopher Hollis, Shane Leslie, Arnold Lunn, Sir Philip Gibbs, Paul Bourget, Henri Ghéon, Paul Claudel, Maitain, François Mauriac, Jørgensen, Sigrid Undset, Papini, Gertrude von le Fort and Henri Bordeaux. This, certainly, is not a poor list; but the question is asked why are the names of Sheila Kaye-Smith, Daniel Corkery, Eric Gill, Compton Mackenzie, and Padraig Colum omitted? The readers may notice other omissions and inept selections.

That it is not a poor list, I would agree; but I feel that a better list could be made. And the readers of AMERICA, undoubtedly, will express far different evaluations in the lists that they submit. We shall welcome, then, all expressions of judgments: A. as to the best fifteen American

Catholic authors; B. as to the best twenty-five foreign Catholic authors.

The final vote will be taken toward the end of November. At that time, for the guidance of the electorate, a complete list of all the Catholic authors who satisfy the requirements listed above will be published. This will be the ballot. May there be a record vote. But until then, the campaign is on.

A Review of Current Books

Note Writer

WAR MEMOIRS OF ROBERT LANSING. The Bobbs-Merrill Company. \$3.50. Published September 18.

WHEN the relations between nations are strained to the breaking point, people are dismayed by the difficulty of passing an intelligent judgment on the subjects of controversy. They feel that even when news is not censored and public opinion is not manipulated they are left uninformed as to what actually goes on behind the scenes. It is only when the actors in the drama publish their memoirs and reveal what took place in Chanceries and Departments of State that such inquisitiveness is satisfied.

Such a revealing book is the one under review. Written by a man who occupied a position of great importance, and based in large part on official documents, personal notes, and memoranda, the value of this book is beyond question. Mr. Lansing's untimely death frustrated his plan to offer a personal narrative of the foreign affairs of the United States from January, 1915, to February, 1920, when he held the office of Secretary of State. But the historical value of the unfinished manuscript prompted its publication, even though it treats only of events down to the end of 1917, and thus fails to throw light on his break with President Wilson.

In chapters of varying length Mr. Lansing discusses the controversies and negotiations over submarine warfare, traffic in munitions, arming of merchant vessels, alien and enemy activities, the Presidential campaign of 1916, the peace efforts of President Wilson, and our progress from the severance of diplomatic relations to the declaration of war. Our relations with Japan and Russia are also considered; and the Lusitania and Arabic cases are dealt with in greater detail.

From the day he succeeded Bryan, Mr. Lansing was strongly pro-Ally. He believed that Germany's absolutism made her hostile to all democratic nations; he suspected German plotting in Mexico and in Latin America generally; he was convinced that German submarine warfare would compel the United States to side with the Allies. "War cannot come too soon to suit me, since I know that it must come at last," he wrote January 28, 1917. Meanwhile he resolved that "on no account must we range ourselves even indirectly on the side of Germany, no matter how great the provocation may be." At the same time he held to the policy that "nothing in our controversies with Great Britain must be brought to a head. We must keep on exchanging notes, because if we do not we will have to take radical measures." And therefore

the notes that were sent were long and exhaustive treatises which opened up new subjects of discussion rather than closing those in controversy. Short and emphatic notes were dangerous. Everything was submerged in verbosity. It was done with deliberate purpose. It insured continuance of the controversies and left the questions unsettled.

The reputation of Walter Hines Page is not enhanced by the revelations of these pages. Indeed they amount to an indictment on the charges of neglect of duty and disloyalty. In short, Lansing accuses Page of "manifest unwillingness to protect the rights of Americans, if the exercise of those rights interfered with the

British war policies." Almost in desperation Lansing concluded that "the only safe course to take was to send specific cases of violation through Consul-General Robert P. Skinner, who could be counted on to do his duty, however unpleasant that duty might be."

Lansing's defense of Wilson is all the more striking because it was written after his estrangement and dismissal from office. While he admits that it was folly to attempt to drive the President to a course of action, he rises to his defense against the charges of vanity and meddlesomeness in the composition of official correspondence. He also attests the sincerity of his peace efforts, and he lauds the resolve to resign if not re-elected in 1916.

War Memoirs is candid and plain-spoken, critical but not unfair or bitter. It offers many shrewd appraisals of men and affairs; it is not devoid of a sense of humor. In its writing Mr. Lansing gives evidence of discrimination and a fine sense of propriety when, for example, he refuses to divulge what was said in Cabinet meetings. This book is interesting to a degree, and it adds to our understanding of the conduct and purposes of the United States before and after the declaration of war. CHARLES H. METZGER.

Christianity without Christ

JESUS. By Ch. Guignebert. Translated by S. H. Hooke. Alfred A. Knopf. \$6.00. Published September 23.

IN a series calling itself "The History of Civilization" it is strange to find this work of the Sorbonne professor of the History of Christianity. For the thesis of the book is that Our Lord had very little to do with the history of civilization, even with that great episode in civilization which is Christianity.

In fact, if we are to believe Guignebert, Christianity does not owe its origin to Jesus except in the very attenuated sense that it arose from a baseless belief that He had risen from the dead. The fundamental concepts of Christianity and even the facts of Our Lord's life which have passed for history up to our enlightened age we owe to the credulity of His early followers, which developed itself by contact with certain aspects of Judaism and with the Hellenistic mystery religions. Thus there arose by a process of progressive idealization the belief in the Resurrection, the affirmation that Jesus had claimed to be Messias and that He was indeed such, that He was Saviour and the Word and finally the Son of God. Of His Person, His authentic teaching, and His historical life we know practically nothing. We do know, however, that He made no very extraordinary claims for Himself; we may admit that He worked a few strange cures; we are certain that He died a failure deserted by His few followers.

It is needless to comment upon the singular logic of such a theory and its defiance to unassailable history. We have here an excellent example of that type of historical criticism which does not recoil from affirming that the most palpable and astounding effects can emerge from nothing at all!

The book is the more dangerous in that the author never tires of impersonating the unbiased objective historian swayed neither by the credulousness of religious faith on the one hand nor by rationalistic prejudice on the other. The superficial impression of scientific history is further conveyed by the immense array of erudition brought to bear upon all details, by the author's apparent reserve, and by his scrupulous care to distinguish between opinion, probability, and certainty. The careful reader should not, however, be misled. First, he will discover that the author is guided by a singular kind of faith, a naive belief in the unanimous opinion of independent critics (though unanimity among independent critics has never really existed), a childlike trust in the evolutionist concept of the history of religions (which is full of false logic and distorted history), and an edifying confidence in the newest and least-tried theories of Gospel literary criticism. Again, whether he admits it or not, Guignebert's whole background and ambient are rationalistic. These tendencies, whether consciously

or unconsciously, have created in him a very radical form of historical agnosticism which takes a definitely hostile attitude toward the New Testament documents and, in fact, all the other oral and written monuments of tradition. And this is the essential error of the book.

With regard to method and details the less said the better. Guignebert, under the guidance of a historical sense which he does not distrust too greatly, has selected opinions from every source except orthodoxy and tradition, and has conscientiously attempted to fit them into a consistent whole. But only by a miracle could a consistent picture emerge from the assembling together of innumerable pieces from many and various jig-saw puzzles. Until it can be proved that history may be more accurately written under the guidance of subjective guessing and capricious erudition than by an unbiased submission to the tangible evidence of the documents at hand, this life of Our Lord should not be classified as part of the history of civilization.

There are numerous isolated treasures of learning in the book; the format is far superior to that of the French original; the translation, as far as this reviewer can judge, is good.

JOHN J. HEENAN.

The Catholic Queen

MARY, QUEEN OF SCOTLAND AND THE ISLES. By Stefan Zweig. The Viking Press. \$3.50. Published August 26.

THE translators, Eden and Cedar Paul, have rendered this book so perfectly that no savor of the original German remains. This is high praise, but not too high. That one cannot give as high praise for historical perfection as for stylistic merits is not due to the fact that Zweig is a non-Catholic. Now and then a non-Catholic is able to appreciate the motives and the background of a Catholic. More often the appreciation of things and persons Catholic is simply away from the non-Catholic. Some non-Catholics who write well today have as much knowledge of the Catholic Church as they have of the hypothetical men on Mars. Zweig is in a middle class.

He knows history enough to know that the people among whom Mary's lot was cast in Scotland were that sort in whom the good wine of the Gospel had turned into the vinegar of Calvinism, only more acid stuff in Scotland than in its native Geneva, because in Scotland it had not even a bush of culture. He knows that the Scottish lords were in the pay of Elizabeth, that they were great liars, drunkards, adulterers, and congenitally incapable of being loyal to anything except their own private purses. He knows, finally, that most of the heroes of the so-called Reformation were stimulated by nothing more noble than ordinary avarice—perhaps one should say extraordinary avarice. Indeed the ordinary man of avarice would have been content with a monastery or two.

Yet I discover an inconsistency in Zweig here. Although he knows the general baseness of the Scottish lords, although he knows that most reputable historians think that some Scottish lords had a hand in forging the so-called Casket Letters, yet he accepts the authenticity of the perhaps forged letters. It seems that he needs them for his purposes.

His purposes are best served by concentrating his book on the two years of Mary's affair with Bothwell. She had to be predominantly the victim of a mighty passion. He needed the letters. They have to be authentic. *Stat pro ratione voluntas.* He admits that the originals were destroyed. He insinuates that her son James, later King of England, had a share in destroying them. Yet the character he assigns to James in this book is the character that historians generally ascribe to him, that of an ungrateful whelp. If James knew of anything that would blacken his mother's reputation, it is incredible that he would have destroyed it. He with his *cacoethes scribendi* would have published the stuff with a high-sounding preface.

That Mary was steadfast in the Catholic Faith Zweig ascribes to pride, the chief of vices. We who are of the Faith know that

those who persevere in the Faith do it from humility, a basic virtue. Zweig is perhaps excusable, for the modern pagan denies what he has no experience of. So William James ascribed mysticism to laughing gas. He knew the effects of laughing gas but not of mysticism. The Catholic is too complex a subject for a man whose philosophy, like that of Zweig, is but a fraction and that a distorted fraction of the truth. He was trying to handle a situation, although he lacked some elements that were necessary for the solution.

In spite of its evident defects the book is good. It is not so good, however, as Maurice Baring's *In My End Is My Beginning.* For in Baring's book we have literary ability linked with an understanding of Catholicism.

ALFRED G. BRICKEL.

Laboratory Popes

THE FAITH AND MODERN SCIENCE. By Reginald J. Dingle. Burns, Oates and Washbourne. 5/. Published September 6.

IT has been repeated in many quarters that the old conflict between faith and science is no longer possible. The popular and fascinating works of Sir James Jeans and Sir Arthur Eddington, which an avid public has devoured for the seeming reinforcement they bring to religion, have spread abroad the opinion that science is swinging back to a belief in God and free will and miracles and immortality. In a book written from the standpoint of the plain man, Mr. Dingle sharply challenges this impression, and regards these writers as dangerous and embarrassing allies to the Catholic Faith. His quarrel is not, of course, with the painstaking and self-effacing toilers in the laboratories, but with certain undoubtedly gifted workers who, straying altogether outside their province, without any authority from their brethren, presume to speak in the name of science on matters of philosophy and faith. Mr. Dingle believes that the frankly materialistic and hostile science of the nineteenth century is much closer to the Catholic note than is that of the contemporary literature, for while the former possessed a common body of terms and concepts with the traditional philosophy of theism, "the modern physicist professes not to understand either the language or the modes of thought which it expresses."

The notion that physics had come over to the side of theology does not hold true for the majority of physicists, and "among the new physicists it is precisely those who appear superficially to be most friendly to us who are the most dangerous." They are really philosophers, the author contends, and their philosophy is steeped to the core in the poison of idealism, though subjectivism would be the more accurate term. Eddington holds that "the only subject presented to me for study is the content of my consciousness . . . the task of physical science is to infer knowledge of external reality from a set of signals passing along our nerves." The apparent friendliness with which many of the moderns view the possibility of miracles is no help to faith, for they have discarded the idea of natural laws, with the consequence that a miracle in the Catholic sense becomes meaningless. The author turns his fire on the spiritists and the spiritualizing scientists who profess to furnish experimental proof for an immortal survival after death. He weighs the new psychologies in the balance and shows that, while Freud and his followers are definitely anti-Christian, the individual psychology of Alfred Adler can be harmonized with Catholic truth.

The author has done us a service in singling out the master ideas of modern scientists speculating in the field of general philosophy. His analysis is acute and direct, and the chapter on "The Necessity of Theism" gives a satisfactory and limpid statement of the *quinq[ue] viae* of St. Thomas. He should have allowed more to good intentions, and to the new spirit of humility among the scientists, and appraised the direction and tendency of the movement as well as its present position. The human mind often runs a devious course, and its conclusions are sometimes better

than its premises; it may be that some of the moderns, in their search to square religion and science, will pry themselves loose from their subjectivist principles. It is to be regretted that a work of such real merit should descend occasionally, and only occasionally, be it noted, to smart and caustic ridicule. This weapon in a serious exposé—it is otherwise with express satire—tends to repel those who are without the Fold, and to beget in Catholics a crusty smugness instead of the humility which should accompany Christian certainty.

GERARD J. MURPHY.

Shorter Reviews

YOUTH'S CAPTAIN: THE STORY OF RALPH WALDO EMERSON. By Hildegarde Hawthorne. Longmans, Green and Company. \$2.00. Published September 25.

THIS sympathetic story is notable in that it gives us much of Emerson and little of Emersonianism. Although the reader may and must disagree with much that the sage of Concord said and wrote, he cannot close *Youth's Captain* without feeling that he has come in contact with one of "the shining ones." In fact the suspicion grows in his mind that perhaps the writer, falling into the error of the old hagiographers, has given us a too shining picture of Emerson. Be that as it may, the book catches hold of us and carries us through the life of the philosopher from his childhood, gloomed over by harsh and cold Calvinism, through his school days, his years at Harvard, where his record was but mediocre but where he caught from Edward Channing the first inspiration for the feelings and convictions of that presence of God in man which would later rule his own belief, on through his dreary years as teacher, his ministry, to the full years when as lecturer and writer, more by the magic of his personality than by the intrinsic merit of what he said, he charmed rough audiences of the frontier as well as Boston's and England's intellectually elite. Finally there are the last serene years in Concord that, like a glorious sunset, crowned his days of poverty, labor, heartbreak, and fame.

Despite the manner in which the writer has recaptured the attractiveness of Emerson's personality, it is doubtful that her book will serve to give him that ascendancy over youth he held when alive. It is better so, for it is not well to have as captain one who admits that he had beguiled the young "with some better hope than I can realize for them."

R. L. R.

THE WIND BLEW WEST. By Edwin Lanham. Longmans, Green and Company. \$2.50. Published September 25.

THE wind that blows west in this novel is the wind of immigration and railroad expansion that blew across central Texas in the 'seventies. The author takes as his background an interesting and hitherto unwritten chapter of history. Thousands of bison still wintered on the Texas plains. Comanches and Kiowas, from their reservation in Oklahoma, raided across the border, murdering, scalping, stealing live-stock and swiftly returning to the protection of the United States Government north of Red River. There was little redress for the settlers, groaning under a carpet-bag Governor and an unsympathetic if not hostile Administration at Washington. To retire at night with no fear of being murdered by the Comanche before morning, an old lady has told me, was her concept of perfect happiness in that trying period. The building of the Texas and Pacific Railroad and the coming of the immigrant brought peace and civilization to the troubled country.

That is the setting which the author has taken for this unusually well-written book. He knows the people of whom he writes and has evidently heard from his elders the incidents that make up the tale. There is a tone of verity in his description of persons and events that fiction could hardly attain. It is too bad that he could not have omitted, or at least have treated more circumspectly, a couple of scenes that add little to his story and are unfit for reading.

L. W. S.

SCIENCE: A NEW OUTLINE. By J. W. N. Sullivan. Thomas Nelson and Sons. \$2.00.

WHILE a fair knowledge of the main data and conclusions of modern science is for many reasons desirable for the average scholar and man of education, the many scientific books published at present are often so voluminous and technical that they afford him little help in acquiring it. Compendiums and more or less comprehensive surveys are therefore useful provided that they present the facts correctly. J. W. N. Sullivan, already known for his book, *The Limitations of Science*, has attempted such a survey in his new volume. It is divided into two parts, the first dealing with the earth as a whole, gravitation, matter and its constitution; while the second deals with life and its development. There are chapters on the wave and particle aspects of matter and radiation and on relativity. Thus a large part of the book deals with the achievements of modern physics.

A work of this kind is necessarily confined to statements of fact and detailed evidence cannot be given, especially as all mathematics is omitted. The author has evidently read widely and endeavored to present the truth. There are several slips. Thus it is generally admitted that Roentgen first discovered X-rays not by their action on a covered photographic plate but by their effect on a fluorescent screen. He discovered the photographic action later. There is a discussion of the origin of life on the earth and the author states rather illogically that: "One is more or less forced to conclude, therefore, that life has arisen from non-living matter, although the hypothesis seems in many ways an unlikely one, and we have no vestige of experimental evidence for it." Why not suspend judgment since science has not as yet been able to give a solution of the problem? The book is interesting reading. There are some illustrations but no index.

H. N. B.

Recent Non-Fiction

CRIME AND THE STATE POLICE. By August Vollmer and Alfred E. Parker. Only twelve out of the forty-eight States now have State police organizations with general police power, and the authors believe that "conditions unforeseen in a less scientific age are forcing States to exercise their police power whether they wish to or not." They discuss many phases of the State police: accomplishments, selection, training, equipment, and their use in foreign countries. A valuable study of the subject, complete, readable, instructive. (University of California Press. \$2.50.)

CRIMINOLOGY. By Fred E. Haynes. This textbook, first issued in 1930, is now published in a second edition. The author, professor at the State University of Iowa, has added a new chapter on "Prisons in the United States," covering the developments from 1930 to 1935, and has revised three other chapters. His chapter on juvenile offenders is interesting and disturbing. In New York State penal institutions during 1931, the number of male prisoners increased by 73.5 per cent over 1923, while the increase of those under twenty years of age was 154.6 per cent—more than double the increase in the total number committed. The author might have considered the present irreligiousness pervading the country as a partial cause of this increase. (McGraw-Hill. \$3.75.)

THE GOSPEL ACCORDING TO ST. LUKE. By Msgr. Joseph Dean. With the publication of St. Luke's Gospel the Synoptic Gospels in the Westminster Version of the New Testament are completed, and the four volumes comprising the New Testament come to a close. The translation, an entirely new one superseding the standard Rheims translation, is from the original Greek text, with critical and exegetical notes. Scriptural students should note, however, an error in the source of references in the Introduction. There is not in the entire Benedictine Order a Dom Christopher Butler, O.S.B.; the reference is to the distinguished scholar Abbot Cuthbert Butler. (Longmans, Green. \$1.60.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The European Crisis

To the Editor of AMERICA:

Father Joseph Keating's article, "The European Crisis," republished from the London *Month*, was very amusing. It was typically British. With what smug hypocrisy these British write! Let me quote a sentence from Father Keating:

Granted that Italy crushes and enslaves the hapless, if not blameless, Ethiopians, she will surely lose rather than gain prestige, plunge more deeply into economic straits, arouse against her the deep hostility of the colored races everywhere, and destroy in Europe for generations the last possibility of a return to prosperity. No wonder Christians areaghast.

In that sentence let me now substitute some proper names, keeping the rest of the sentence intact:

Granted that Britain crushes and enslaves the hapless, if not blameless, Boers, Zulus, Sudanese, Nigerians, Hindus, North India Mohammedans, Burmanese, Australian Blacks, Malayans, Papuans, etc., etc., she will surely lose rather than gain prestige, plunge more deeply into economic straits, arouse against her the deep hostility of the colored races everywhere, and destroy in Europe for generations the last possibility of a return to prosperity.

Did these things actually happen? Their very opposites happened. And because she knows the opposites did happen Britain is not going to allow Italy to take Ethiopia, even if it costs a European war to prevent her. Britain is now sitting on the top of the pack, and she jolly well intends to remain there.

Milwaukee, Wis.

MARK S. GROSS, S.J.

[1. Father Keating, in the article referred to, said: "We grant that no other 'colonial' empire can rebuke her [Italy] without donning the white sheet . . .," and: "It is the spectacle of the British Commonwealth, comfortably embracing one-quarter of the habitable globe, that makes the warnings and counsels of its statesmen sound so annoying in the ears of Italy."

2. Father Keating is an Irishman. Few people in the world can boast of his record in his magazine of denouncing imperialism, including British. Ed. AMERICA.]

Sterling Diplomacy?

To the Editor of AMERICA:

I do not write to criticize either the editorial policy of AMERICA in regard to the present African crisis, or to dissent from the masterly article of Father Keating reprinted in your issue of September 21. But I think that the time has come to stress certain elements in the field of international economics and politics often slurred over by ardent advocates of peace.

1. Great Britain, France, Russia, and the United States have a virtual monopoly of many essential raw materials. This situation places Japan, Italy, and Germany in a position of permanent economic inferiority.

2. The strangulation of legitimate international trade by Chinese tariff walls and the quota system aggravates and perpetuates this situation.

3. How can Italy, Japan, and Germany continue to develop normally under the present status quo? Fascism, Nazism, and Japanese militarism are largely the result of economic factors.

4. The foreign policy of Great Britain deserves careful scrutiny. In 1917 we were pushed into war as a result of most clever diplomatic and financial manipulation, largely inspired from London. England has lectured the French upon the virtues of disarmament, and now takes the lead against Italian imperialism. But has Great Britain yielded a square foot of territory acquired

at Versailles? The German, Italian, and Japanese demands for expansion are largely justifiable. Why should a small portion of the white race monopolize Australia? Why should Italy be condemned to permanent economic inferiority? Why should Germany be deprived of all colonies? The League has failed chiefly because it has been made a mere tool to protect vested interests and the status quo.

5. If another Armageddon is at hand, *quod Deus avertat*, let us stay out of it. Already our press is beginning to depict Il Duce as another Kaiser. I do not defend Italy's methods, but there is much real justice in her demands. Does England wish a monopoly of the "white man's burden"? I have written and spoken quite a little in behalf of world peace in recent years. But a peace which simply means the crystallization of an unjust status quo cannot last. Our nation can aid by a really effective neutrality policy, and by helping to loosen the shackles which strangle international trade. Great Britain can help by throwing open the vast undeveloped regions of her empire to underprivileged Powers. Senator Norris remarked in 1917 with his usual courage: "You are nailing the dollar sign to the American flag." I do not wish, in case of another world struggle, to nail the pound sterling to our banners. Let England not only preach peace, but make sacrifices for it. As the proverb has it, deeds speak louder than words.

Woodstock, Md.

LAURENCE KENT PATTERSON, S.J.

Death of a Dictator

To the Editor of AMERICA:

May I through your columns congratulate the editorial writer of "Death of a Dictator" in the issue of AMERICA for September 21, as a most illuminating statement on national political affairs? Its Catholic solution is stated so vividly that your readers are fortified in answering the subtle propaganda of the wily politicians and diplomats who are flooding our subsidized press, radio, and screen with their pernicious un-American doctrines. I know of no Catholic forum where an intelligent Catholic can receive an unprejudiced, political viewpoint, dealing with the political, social and economic national problems. With the Coughlins and Farleys exercising such influence on the great mass of American Catholics, articles such as "Death of a Dictator" are of inestimable value to the Catholic laity.

Congratulations, Editor of AMERICA. May we have many more of such vitally important editorials. They are needed in these troubled times.

Boston, Mass.

REBECCA HOAR.

Christians

To the Editor of AMERICA:

In the issue of AMERICA for September 21, Bernard Wuellner, in reviewing "God in These Times" says: ". . . Catholics . . . are about the only Christians left in the world." Having seen this use of "Catholic" and "Christian" several places lately, I think it necessary to ask whether there ever were any Christians who were not Catholics.

South Orange, N. J.

REV. W. J. HALLIWELL.

Appeal

To the Editor of AMERICA:

We are facing a long hard winter here on the New Hampshire border. To properly employ the winter hours our club of young men and women is anxious to begin a library. Our finances will not permit us to purchase any great number of worthwhile books. Perhaps there are readers of AMERICA who could send us books that they have discarded. Or if they find it inconvenient to send the books we will endeavor to call for them, if they will send us the address. We will deeply appreciate a favorable response on the part of AMERICA readers.

Winchendon, Mass.

ELEANOR DESCHENES.

Chronicle

Home News.—President Roosevelt's leisurely cruise from the Pacific Coast to Washington continued. However, he issued through Washington two statements bearing on the Italian-Ethiopian conflict. On October 5 he issued the long-expected neutrality proclamation imposing an arms embargo on Italy and Ethiopia, because he was compelled to recognize "the simple and indisputable fact" that there was a state of war within the intent and meaning of the neutrality resolution. He declared that any citizens who voluntarily engaged in transactions with either belligerent did so at their own risk. On October 6 he warned citizens against traveling, except at their own risk, on ships of either country. This also was done under the authority of the joint neutrality resolution. On October 8 the United States Government acted to protect Americans there by requesting Italy to avoid striking American buildings in any bombing of Addis Ababa. On October 7 it became evident that direct relief could not be ended on November 1, the deadline set by the President. While work-relief directors hoped to have 3,500,000 persons at work by that date, it would be necessary to carry many over until November 15, their first payday. On October 3 Secretary Wallace told potato growers, meeting in Washington, that if money could be found to enforce the potato-control provisions of the amended AAA, the law would become effective immediately. At its convention the American Federation of Labor considered methods of purging the organization of Communists. On October 7 the Supreme Court held its first session in its new \$10,000,000 home. On October 5, at the convention of Western States Republicans at Oakland, ex-President Hoover sharply attacked the fiscal policies of the Roosevelt Administration, charging a "gigantic spending bureaucracy" with "joyriding to bankruptcy." He claimed there had been only a 700,000 increase in employment since just before the 1932 election. On October 7 Senator Robinson disputed Mr. Hoover's statements.

The War in Ethiopia.—On October 9 the military picture was as follows: on the northern front the First and Second Army Corps were in complete possession of Adowa and Adigrat. The troops at Adowa had seemingly repulsed several minor counter attacks by Ethiopians attempting to regain the city. Columns of the First Corps had advanced southeast of Adigrat and had taken Edaghamus, while on the right wing, the Second Corps was engaged in operations against Aksum, with the fall of that ancient city momentarily expected. On the eastern front, the Blackshirt armies had penetrated some distance into the Aussa territory and were consolidating their gains before advancing south against the railroad and before attempting to engage the principal Ethiopian army protecting Dessye. On the southern front airplanes from the Italian Somaliland had bombed Gerlogubi and Gorahai, preparing for infantry advances into the Ogaden regions.

League Cites Italy.—Despite the roar of high-powered bombs in Ethiopia, the eyes of the world turned last week to Geneva. There the League of Nations Council, comprised of thirteen representatives, convened to consider a report under Article XV (providing that member nations submit to arbitration any dispute likely to lead to war). Baron Aloisi strenuously argued that this clause did not apply to Italy, since Italy was engaged in self-defense against continued aggression. But the Council unanimously voted that the Article applied. Then, in the most dramatic hour of the day, and indeed of the League's entire history, the Council heard the report of the Committee of Six. It was read by Dr. Monteiro, the Portuguese Foreign Minister. The Council was reminded that under Article XII member nations are bound not to resort to war until three months after an arbitral award. It was reminded that the Kellogg-Briand agreement obliges nations to seek pacific settlement of all disputes. Italy had plainly violated both agreements. Then recalled were the provisions of Article XVI providing that should any nation resort to war in disregard of its covenants, it shall be deemed to have committed an act of war against all other members of the League. Then Dr. Monteiro announced the solemn findings of his Committee: "The Italian Government has resorted to war in violation of its covenants under Article XII of the covenant of the League of Nations." His report was adopted by the thirteen nations of the Council, not as a body, but individually, as provided for in the Covenant. Thus these thirteen nations admitted that they were bound by their pledge in Article XVI, first, to sever all trade or financial relations with the aggressor nation, and second, if this economic boycott failed, to consider military sanctions. The full Assembly of the League, made up of fifty-seven countries, was scheduled to meet late last week to consider the Council's verdict and the determination of sanctions. The first meeting was marked by the refusal of Austria and Hungary to assent to the Council's findings and foreign dispatches reported that the Italians also hoped to win Albania and Bulgaria to their side. But the refusal of the first two nations was not yet permanent, and it was thought they might give assent later on and thus join what League officials hoped would be a unanimous vote by the fifty-seven nations. It was pointed out, however, that unanimity was not a necessity. Each nation was free to apply sanctions individually as soon as it had decided for itself that Article XII had been violated.

Great Britain's Rearmament.—Following the annual conference of the Conservative party at Bournemouth, Premier Stanley Baldwin delivered a notable address on Great Britain's determination to seek her own security and the security of the world both through naval, air, and military preparedness and through the basis of a collective system of nations. Mr. Baldwin stated explicitly that Britain was resuming in earnest the up-building of an air force that would not be inferior to any in Europe, that the navy would be brought up to the necessary strength especially in those departments in which there was a lack.

He did not name any potential enemy, but he was referring, according to his listeners, more especially to Germany and secondarily to Italy. He pointed out the threat to peace always carried by a dictatorship which seeks, in its later stages, to distract the people from domestic difficulties by external adventures. In the Conservative conference previously concluded, the party pledged itself to the policy of stronger defense. A resolution, unanimously adopted, stated that

His Majesty's Government must at all costs provide that our naval, military, and air services shall be adequate, first, to defend British territory and sea-borne trade against aggression by any single Power; second, to carry out with loyalty and effect, British international obligations.

Since the Conservatives hold five-sixths of the Parliamentary seats, the resolution states fairly the policy of the present Government. Meanwhile, the Labor party continued divided in opinion. As appeared to be inevitable, George Lansbury resigned from the party leadership on the issue of the application of sanctions and the possibility of England's involvement in the Italian-Ethiopian war. He had stood firmly for "Christian pacifism" but was not able to carry the Laborites, as heretofore, to opposition to war at all costs. The deputy leader, Major Clement R. Attlee, was chosen leader for the present Parliamentary session, and immediately requested the reassembly of Parliament before the date set, October 29.

Nazi Anti-Catholic Frenzy Grows.—Three Franciscan priests from Silesian monasteries, Wilhelm Brzesowsky, Norbert Bombis, and Alois Simon, were sentenced to prison terms of five years, thirty-nine months, and eighteen months respectively for alleged infractions of currency-exchange regulations. Heavy fines were imposed on all three. The Rev. Albert Bongard, prior of the Jakobsberg monastery in the Rhineland, and the Rev. Chrysostomus Lauenroth, of the Arnstein monastery near Limburg, received prison terms of three and one-half and two and one-half years respectively for the same alleged offense. Priests and nuns tried for violating Nazi exchange regulations are not permitted to present their full defense, it is now known. Many who had notified the Government of their transactions or whose transactions came under the amnesty laws were nevertheless hurried off to prison. In the Muenster district of Westphalia, all associations of Catholic men were dissolved by the police and their properties confiscated. The Rev. Josef Baur, of Furtwangen, was sentenced to two years' imprisonment in Karlsruhe, Baden, for saying it was impossible to obtain information concerning priests arrested by Nazis. The recent joint pastoral of the Hierarchy was denied publication by the police. Because the Nazis considered them "offensive to German traditions," a series of articles in the Cologne diocesan paper treating of the conversion of the Germanic races to Christianity had to be stopped.

Hitler Demands Self-Sufficiency—At the National Socialist harvest thanksgiving festival, Chancellor Hitler stressed the important connection between military power

and self-sufficiency with regard to food. Answering the attack of Prime Minister Baldwin of Great Britain on dictators, Hitler said: "Most wars arise out of the nature of democracy." German housewives were adjured to enlist in the battle for "food freedom" by adjusting themselves to "seasonal scarcities" without resorting to hoarding. The Government issued an appeal through the press to Berlin citizens exhorting them to use less butter and more butter substitutes.

Hitler Assumes Protestant Control.—Hans Kerrl, Chancellor Hitler's Minister for Church Affairs, took over supreme command of the established Protestant Church in Germany. A directorate with dictatorial powers to be appointed by him was decreed. The new directorate will perform the function previously exercised by Reichsbishop Mueller who, it is said, will resign voluntarily or be dismissed. Church finances will be administered by a Government-controlled commission cooperating with a state controller.

Soviet Foreign Policy.—The official Moscow press repeated its customary prophecies of an impending universal war as the result of the Ethiopian situation. The Soviet Government, it stated, would never consent to taking part in a mandate or protectorate over Ethiopia, even under League auspices.

Ukrainian Unrest.—According to local Soviet-Ukrainian papers, the conflict between the Soviet regime and nationalist Ukrainian sentiment continued. Various Communist-party functionaries were expelled from the party. The former People's Commissar Ohiy was condemned to five years in prison, four of his associates to death, and twenty-four others to punishments for periods of from three to ten years. They were accused of being in the "first ranks of the Soviets' enemies." The principal of the gymnasium in the village of Vorsel was placed on trial for filling all teaching positions with Nationalists and for removing the works of Marx, Engels, and Lenin from the school library.

Soviet Village Cooperatives.—By a decree of September 30, 5,000 large village cooperative stores were ordered to be established in addition to the existing 4,000. Other alleged modifications in the collective-farm regime to date included: outright ownership of the land by the collective farms; larger amount of personal property permitted to the individual collective farmers; liberalizing of attitude towards "de-classed" persons, provided they conform; and reorganization of trade in the villages.

Petition of Mexican Bishops.—On October 7 the Mexican Hierarchy petitioned President Cárdenas, requesting the abrogation of the law nationalizing Church property. Under the law, no one may challenge the right of the Minister of Hacienda and Public Credit to issue the final decision in nationalization cases; there is no recourse for the owners of property that is nationalized.

The Regulation of the law was signed by President Cárdenas and published in the *Diario Oficial*. In their petition, the Bishops also asked the amendment of Articles 3, 24, 27, and 130 of the Federal Constitution and set forth eighteen considerations of public law and natural justice. They requested that there be recognized the right of private schools to teach religion, that education in the public schools be neither atheistic nor anti-religious, that religious liberty be not nullified, that religious associations be authorized to possess real and personal property necessary for their maintenance and for public worship. Referring to the laws of various American and European nations, the Bishops said that "it is no exaggeration to affirm that all nations in the vanguard of civilization respect in a real and effective manner religious liberty and liberty of education, and not one of these has absurd and unjust imperatives such as those that motivate this petition." President Cárdenas' new law for a National Council of Superior Education and Scientific Investigation will enable the Council to draw plans for "the creation, transformation, or suppression of establishments of higher education now functioning or about to function within the country, whether under Federal or State governments," and gives the council "the broadest powers and the widest initiative." There was expected to be little opposition to the bill in the Congress.

Sino-Japanese Affairs.—While relations between China and Japan over the North China problem were not particularly tense they were anything but peaceful and cordial. There were still fears that if Nanking did not reverse its policy the five northern Provinces might break from the Central Government. On the other hand, Japanese spokesmen insisted that Tokyo was not provoking a crisis in North China. Meanwhile, to prevent unpleasant difficulties arising, the Japanese Foreign Office with the support of the army and navy was taking measures to curb the tendency in their officers in China to discuss the national policy. On October 6 because the Chinese soldiers at Hankow painted a target on the garrison rifle range in such a manner that it allegedly represented a Japanese flag with a red center and white background, the Japanese Government demanded the removal of the Hankow Chinese garrison commander. General Chiang Kai-shek continued fighting the Reds, particularly in the Kansu Province.

Peruvian Cabinet Changes.—Consequent on the going into effect of a law creating the two Ministries of Public Education and Health, and Work and Social Guarantees the Cabinet resigned on October 7 to allow its reorganization. Two days later the ministerial crisis was settled and the following Cabinet was sworn in: Premier and Minister of Public Works, General Manuel Rodriguez; Foreign Affairs, Carlos Concha; Finance, Manuel Ugarteche; War, Colonel Federico Hurtado; Aviation, Naval Captain Hector Mercado; Public Education, Colonel Ernesto Montague; Interior, Lieut.-Col. Antonio Rodriguez; Justice, Wenceslao Delgado; Public Health,

Armado Montes Gamma. It was anticipated that the new Cabinet would function without difficulties.

Monarchist Activities in Greece.—Despite warnings from former King George to the Cabinet of Greece that the plebiscite on the restoration of the monarchy set for November 3 should be allowed to proceed in orderly fashion, the Royalists were reported as continuing their activities to anticipate the plebiscite and have King George return on November 2. It was reported that ninety-six per cent of the Royalist majority in Parliament was requesting the King to make this move. It will be recalled that the present Chamber was elected with Venizelist Republicans abstaining. It was understood that Great Britain was keeping in close touch with the monarchist activities because of the importance to her that through the King's restoration her ally and debtor should be governed with stability in case of a Mediterranean conflict. While these diplomatic and political moves were in progress several clashes between Monarchists and Republicans were reported. On October 8 the Ministers of the Council at Athens decided that Greece acting with Rumania, Turkey, and Jugoslavia, signatories of the Balkan Pact, would support whatever sanctions the League of Nations agreed upon in the Italo-Ethiopian conflict. The Government announced that it had already instituted regulations prohibiting the export of foodstuffs.

Bulgarian "Plot" Exposed.—Premier Toscheff, of Bulgaria, broadcast a statement on October 7 declaring that a widespread conspiracy had been discovered, and that the Government, by arresting its leaders, had saved the country from a terrible civil war. The King and Queen, members of the Cabinet, many leading politicians and army officers were to have been executed. It was stated that 153 civilians were arrested in the provinces and sixty-two in Sofia. Some forty officers were arrested, who would be court-martialed. The country was reported calm under severe censorship and control. A few days later press reports were current that the reports of the plot to slay or depose the King were false, and the rest of the matter very much exaggerated.

The concluding article in Father Thorning's series on Communism in the United States will appear next week and will be entitled "Prospects of Revolution in the United States." This series has attracted much notice.

The prominence given to the four-hundredth anniversary of the first complete printed Bible in English gives an opportunity to John A. Toomey to correct some misapprehensions in "The Printed Bible Anniversary."

The declared policy of neutrality by this country in a foreign war will be discussed by Lawrence Lucey in "Neutrality by Embargo."

A charming little sketch out of Irish life as told by Cathal O'Byrne will be "A Child in the Tram."